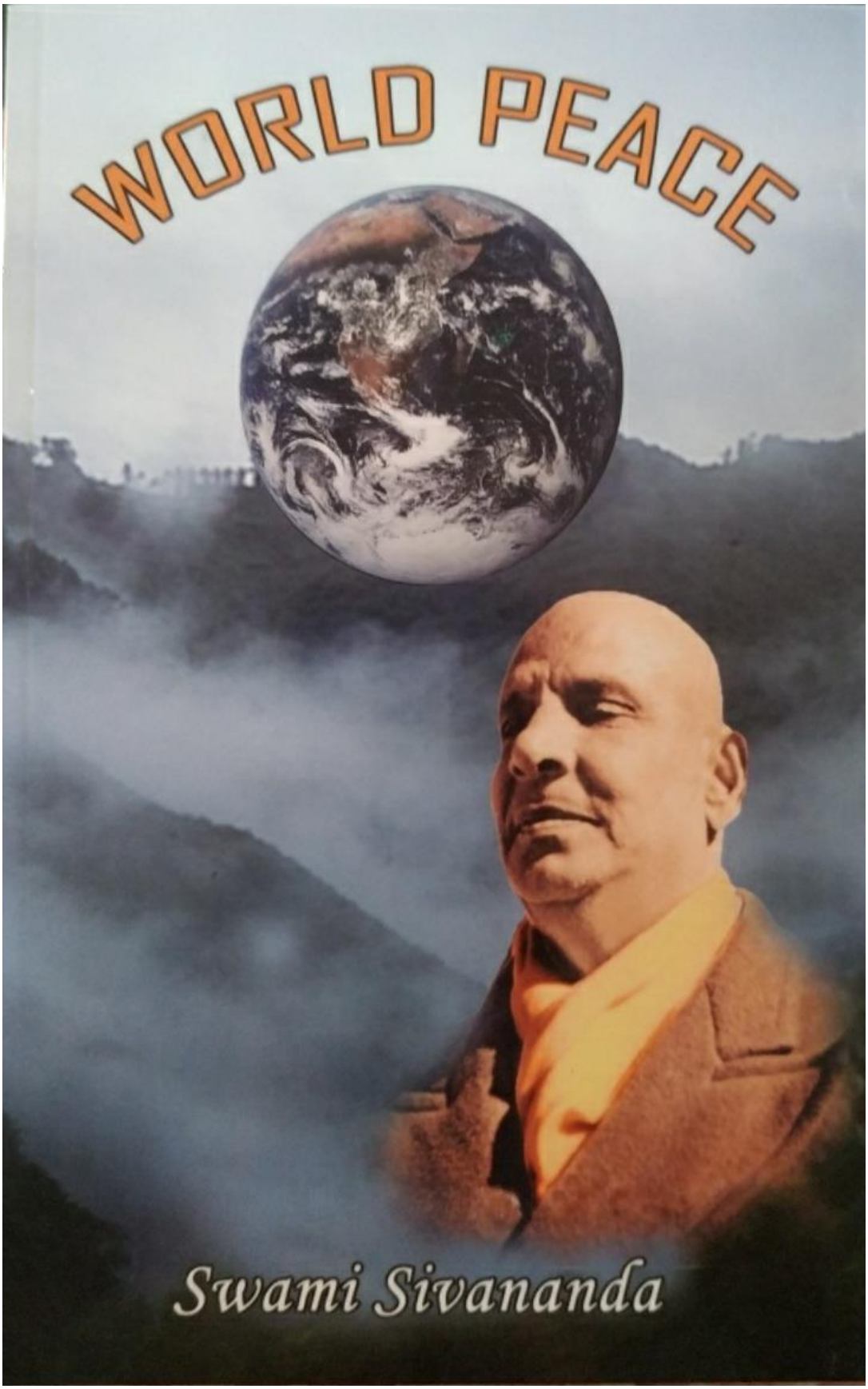
WORLD PEACE
Swami Sivananda

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Sri Swami Sivananda

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PUBLISHERS' NOTE

Only one who has found peace within himself can possibly be trusted to lead mankind to peace! The restless social and political leaders of the world, hankering after power, position, prestige, name and fame, how can they show the way to Peace unless they themselves sit at the divine feet of a Man-of-God and imbibe the Peace the flowers from his Presence?

Sage Sivananda is full of compassion and does not wait to be approached, to give our leaders initiation into the technique of achieving inward peace. His "secrets" are broadcast to the whole world instantly: This book is the result.

This volume is meant for those who aspire for peace within themselves and who would promote world peace-who would not? It is the Publisher's Prayer that it will prove to be a timely guide to save mankind from wars, riots and ill-will, and man from disharmony and discord.

5th April, 1957. -THE DIVINE LIFE SOCIETY

MESSAGE OF PEACE

(71st Birthday Message)

All the problems facing mankind today hinge round Peace. Given the secret of securing peace, man will be able to build up a sane civilisation, prosperous society, happy home, and intelligent individual.

Groping blindfolded in the dark, man lays hold only on a series of destructive media-the atomic bomb, the most "effective" ways of using them, and the hateful ideologies of political self-aggrandisement, economic monopoly, national glory and individual power.

The "peace" that prevails today is the peace of fear and the peace of preparation. Ignoring the sincere advice of men of wisdom, the great nations of the world are intent upon demonstrating their destructive strength. That way lies war, not peace.

Peoples belonging to different religions, different nations, and different classes or castes, stir up jealousy, ill-will and hatred towards others, in the fair name of religion, patriotism, and various other 'isms'. Forgetting for the moment that what divisions exist in the structure of society today are there for the convenience of Man and for the promotion of commonweal.

This disharmony arises in the heart of man, infects the household first and gradually spreads to the society, and then the nation and the world at large. No amount of readjustment of the social structure and revolutionisation of political set-up will bring permanent peace. Even where these are necessary they should spring from the heart of man, for the sake of humanity.

Peace is the nature of the innermost Self of man Shanto Ayam Atma: He who even strives to realise this Self, who has begun to direct his attention towards this Self, enjoys this peace that prevails in the Self. Even as the nuclear explosion spreads destructions for miles around, this superphenomenal experience of the Peace of the Self generates the powerful current of Peace that dispels the darkness of ignorance and disharmony from the heart of everyone who attunes oneself to the Yogi of such experience. Even a few Yogins of Inner Spiritual Experience of Self-realisation can transform the whole world and bring peace, plenty and prosperity. For, millions devoted to them will share the spiritual treasures acquired by them. They will begin to feel that the One Self dwells in all. One Life lives in all, and One Cosmic Will expresses Itself through countless beings. They will begin to see that all distinctions are man-made and that all boundaries are imaginary. They will begin to think in terms of humanity, to practise the universal religion of cosmic love. This is the road to peace.

Therefore, turn the gaze within. Shut the doors of the senses. Restrain the turbulent mind. Slay the doubting intellect. Fill your heart with the nectar of faith and devotion. Serve humanity selflessly. Do Japa. Concentrate. Meditate. Pray and wait. Seek the Peace within, Realise the Self. Shine as a Yogi, the greatest benefactor of humanity. May God bless you all with health, long life, peace, prosperity and Self-realisation.

-Swami Sivananda

Contents

PUBLISHERS' NOTE 4
MESSAGE OF PEACE 5
WORLD PEACE 9
SELF-REALISATION: THE BASIS OF WORLD SOLIDARITY 11
PRACTICE BEFORE PREACHING 11
PHYSICIAN: HEAL THYSELF 11
VEDANTA ALONE ANSWERS 12
SERVICE BEFORE REFORM 13
BASIC RELIGIOUS TRUTHS 13
WORLD PEACE AND WELFARE 15
SURE RECIPE FOR WORLD PEACE 19
IT IS HIGH TIME NOW! BEHOLD THE SELF IN ALL 20
UNITY IN DIVERSITY 21
THE NEED OF THE HOUR 22
MEDITATE AND BRING PEACE TO THE WORLD 23
MESSAGE OF PEACE 24
GOSPEL OF PEACE 27
PEACE I 29
PEACE-II 30
PEACE OF MIND 31
INNER PEACE 33
HAPPINESS FOR ALL 34
AIDS TO PEACE 36
JOYOUS LIFE IN THE WORLD OF WOES 38
THE PATH TO THE PURE DELIGHT 38
PATH TO ETERNAL BLISS 39
ENJOY THE ABIDING PEACE 40
SECRET OF EQUIPOISE 40
GAZE INWARD 41
HAPPINESS IS WITHIN- I 42
HAPPINESS IS WITHIN-II 43
DEFECTS OF SENSUAL LIFE 45

PLEASURE AND PAIN 46
BLISS ABSOLUTE 48
BLISS, IMMORTALITY AND FREEDOM 49
WAY TO PEACE 50
FOUNDATIONS OF PEACE 51
SECRET OF HAPPINESS 52
WAY TO HAPPINESS 54
AIDS TO PEACE 55
PATH TO PEACE 56
WAY TO BLISS 57
BHUMA ALONE IS BLISS 59
RECIPE FOR ETERNAL LIFE 60
THE KEY TO HAPPINESS: ONENESS OF LIVING 62
PHILOSOPHY OF PAIN AND SUFFERING 63
WAY TO PEACE AND BLISS 64
THE GOLDEN ERA IS AT HAND 66
PEACE THROUGH NON-ATTACHMENT 67
CONTENTMENT 70
ADAPTABILITY, A MEANS TO PEACE 72
UNIVERSAL LOVE, THE FOUNTAIN OF PEACE 74
NOW I ABIDE IN PEACE 76
PRAYER FOR WORLD PEACE 77
POEMS 78
MEANS FOR WORLD PEACE 78
WAY TO WORLD PEACE 78
TO THE GOVERNMENTS OF THE WORLD 79
(MASTER KEY TO WORLD PEACE) 79
STOP WAR 80
STOP ALL WARS 80
THE CEMENTING FORCE 81
I HAVE COME TO RECONCILE 81
I HAVE A MESSAGE 81
PEACE CHANT 82

VEDANTA SOLVES ALL PROBLEMS 83
VEDANTA FOR WORLD PEACE 83
WORLD PEACE 84
THIRD WORLD WAR 84
LIVE IN BOUNDARY-LESS REALM 85
HEAVEN IN YOUR HEART 86
PEACE IS DIVINE 86
HIDDEN RIVER OF BLISS 87
HAVE INNER SPIRITUAL LIFE 88
WHO IS REALLY HAPPY 88
LIVE IN PEACE 89
REMEMBER GOD CEASELESSLY 90
RECIPE FOR PEACE-I 90
RECIPE FOR PEACE-II 91
WAY TO BLISS 91
HOW TO GET ETERNAL BLISS? 94
FIND THE ULTIMATE PEACE 95
HAPPINESS IS ONLY IN ATMA 96
DESIRE BRINGS PAIN 96
SENSUAL PLEASURE AND SPIRITUAL ECSTASY 97
PATH TO PEACE 98
ENEMIES OF ETERNAL PEACE 98
MONEY AND PEACE 98
THE TRIPLE GEM 99
WAY TO BEATITUDE 99
BE BALANCED 100
WAR AND PEACE 100
APPENDIX 101
WAY TO PEACE ACCORDING TO GITA 101
CAUSE OF PAIN ACCORDING TO GITA 105

WORLD PEACE

The cause of quarrels fights and war is ignorance. Selfishness, greed, pride, egoism, hatred are all born of ignorance. They are products or modifications of ignorance. He who has realised oneness of life, unity of consciousness will never engage himself in strife or quarrel.

Only removal of ignorance can stop all future wars and dissensions. Spiritual culture, ethical education, measures that are best calculated to instill love and a sense of unity in men and women can prevent nations from resorting to war.

Every man or woman should have a clear and comprehensive understanding of the goal or purpose of life. All people should get spiritual training and ethical culture.

Spiritual universities and Yoga institutions should be started in all parts of the world.

The Sannyasins, Yogins, Mahatmas, Mandaleswars, Bhagavatas of India should start a vigorous, organised propaganda. Only they can set matters right, they alone can create a new era and a world order. They alone can create a new spiritual atmosphere of peace. They alone can think calmly and handle the situation. They are selfless people. They have no selfish motives. They live for the well-being of humanity. They should be given a free hand in the shaping of the destiny of the world of the present day. They will render all possible help to effect peace and unity.

Spiritual organisation of Sadhus and Sannyasins is very necessary. This work must be started now.

Presidents and Prime Ministers of the world States must have good training in Yoga and study Vedanta. They should be pious, God-fearing, kind and merciful. They should all lead a divine life. Then only can they do good to their people and the world at large. They should come to India for training in Yoga.

If all people begin to religiously practise Yama, kindness and mercy, how can they at the same time stand with weapons and guns in their hands to destroy each other?

Any international league or pact or treaty without a spiritual basis will totally fail to bring about lasting peace and happiness for the world. War will again break out after some time with redoubled vigour and increased hatred, more machine-guns and aeroplanes will be manufactured.

All people should become vegetarians. That will help them to grow in spirituality and practise Yoga and ethics.

Akhanda Kirtan Centres must be started in all parts of the world. All people should practise common meditation and prayers in the early morning hours. Scriptures that treat of Bhakti, Yoga and Vedanta must be studied by all. These books should be introduced in all schools and colleges of the world. Study of Sanskrit must also be made compulsory.

Students should he trained in Karma Yoga or selfless service.

Sadhana weeks should he conducted twice or thrice a year in each spiritual centre. Every town must have a spiritual centre.

Sannyasins should become advisers to Government. They should guide the Presidents and Prime Ministers.

Nations neglect to lead the divine life. They forget all about the teachings of Lord Jesus's Sermon on the Mount. Hence they are more materialistic and forgetful of their essential divine nature. This is the real cause of all wars.

There should be several Yogic Research Institutes. There whole time aspirants should lead a life of pure meditation and research into their own selves.

The world should be flooded with spiritual bulletins and literature and Yoga magazines.

If the above measures are put into practice, you will have a real heaven on earth. There will be Satya Yuga or Rama Rajya again. There will be no necessity for building aeroplanes or making machine-guns.

Remove suspicion, hatred, ill-will, jealousy, selfishness. Establish peace in your heart by meditating on the ever peaceful self or Atma, who dwells in the chambers of your heart. Then only will you be able to establish peace in the world. Individual peace alone can lead to the establishment of universal peace.

You have already witnessed the horrors of wars. When all the dear relations have perished, when the whole land is devastated, when the resources of the country have been drained, how can there be happiness when one begins to rule?

May there be peace, plenty and prosperity throughout the whole world! May all nations be united by the bond of love! May you all recognise the oneness of life!

SELF-REALISATION: THE BASIS OF WORLD SOLIDARITY

God is one, Truth is one, the world is one, fundamentally we are all one. One Consciousness pervades all beings. Each in his own way, everyone is aspiring to reach one goal. That goal is Self-realisation or God-realisation.

You should realise this fundamental unity of all religions, fundamental unity of consciousness. Maya projects multiplicity. Multiplicity is the product of ignorance, of delusion. It is on account of the perception of multiplicity that people fight here. There can be no hatred, no wars, no riots, in that One Consciousness.

Even if you meditate upon this great Truth, for a minute daily, your heart will be filled with a spirit of loving tolerance and understanding. Only ignorance of this fundamental principle gives rise to intolerance.

PRACTICE BEFORE PREACHING

People merely talk of religion. They are not interested in practising it, in living it. If Christians lived by the Sermon on the Mount, if the Buddhists followed the Noble Eightfold Path, if the Muslims truly followed the teachings of the prophet, and the Hindus shaped their life in accordance with the teachings of the Lord, of saints and sages, there will be peace everywhere.

All over the world great Conferences are held for bringing about universal peace, universal brotherhood, and universal religion. It is the vanity of man that goads him to reform society without first reforming himself. Vanity rules the world, when two vain people meet, there is friction and quarrel.

Everyone cannot all at once enter into Nirvikalpa Samadhi. Everyone cannot all of a sudden meditate on Nirguna Brahman. Everyone will have to proceed along the path that is best suited to his temperament. The Lord emphatically declares in the Gita*, Na Buddhibhedam Janayet* do not unsettle anyone's belief. In the name of religious reform there is more tall-talk, vain discussion and quarrel in the world today. There have been so many 'isms.' Now they want to add one more 'ism-universalism! Thereby you will only bring into being one more fighting element.

PHYSICIAN: HEAL THYSELF

When the fundamentals of all religions are one and the same, where is the need for a new religion called universalism? What is needed is proper education of the followers of all religions. You should create the proper religious outlook in all. Everyone should be encouraged to practise his own religion and strive to attain the goal, and not to interfere in others' beliefs. This is true universalism. To the reformers, we should say, 'Physician! Heal thyself".

The world is composed of three Gunas; it is a product of five elements. Sattva, Rajas and Tamas will always remain and play their part so long as creation lasts. So many reformers have come and gone. Great Avataras like Lord Jesus, Lord Mohammad, Lord Krishna, Lord Buddha, have left indelible impressions, no doubt, but of the millions of other 'reformers' no one knows anything! We still adore the glorious sages of Self-realisation. But the reformers who made much noise during their life-time are quickly forgotten.

What can you achieve by reforming society, by reforming the world? Can you achieve Immortality? No, Never. You will only feed your vanity. You will only fatten your egoism. You will only be bound faster to the wheel of Samsara. But, by reforming yourself, by realising the Self through self-denial, self-discipline and self-exertion you will achieve Immortality. You will be freed from the wheel of birth and death. And you will be rendering the greatest service to humanity also. You will shine as a resplendent example to the entire humanity. People will be inspired by your example and they, too, will follow you and achieve the life's goal.

Nowadays people are unnecessarily worried about the world. They make much of this little world. Study Yoga Vasishta. You will understand that this earth is but an infinitesimal speck of dust compared to the Infinite Satchidananda. Study Mandukyopanishad 'Karika' of Gaudapada. Gaudapada has been a little more liberal, he has compared the earth to the footprint of a calf. And, yet, how many divisions we find in it! How many nations, how many sections and factions! Where is Hindustan, where is Pakistan, where is Germany, where is America, in this speck of dust? For a man of Vichara there are no boundaries at all in this world. These are all man-made boundaries. The earth is one. Divisions are created by man. Each man wants to display his vanity! Each man wants to rule others. Lust for power is at the root of all the wars. A mere idea, a mere vibration in the air, an illusory tempting bait of name and fame they are at the bottom of all wars.

VEDANTA ALONE ANSWERS

Boundaries have been changed times without number. Has the world got peace now? Vedanta alone can unite the world. Vedanta is not the monopoly of Hindus. You find that the truths of Vedanta are echoed in all the scriptures of all the religions of the world. Vedanta teaches you the religion of oneness. It is a religion of the heart. It is the religion of love. Only if everyone practises this religion of love can there be peace in the world. No political 'ism can ever solve the problem, and bring about peace. When autocratic monarchs ruled over the nations, people thought that democracy would shower peace, plenty and prosperity upon earth. They dethroned the kings. Democracy also failed to yield the fruit of peace. Some people tried totalitarianism, socialism, communism-so many 'isms. Each man thought that his solution alone was the best for the world! And each new 'ism created only more problems and more quarrels.

So also in the case of social reform, self-styled enlightened men started interfering with the customs and manners of people, in an effort to civilise them. The people lost their old moorings and the reformers could not offer new sound ones. Masses of people drifted away into chaos, How can blind men lead other blind men? You must first acquire the Supreme Knowledge of the Reality. Then and then alone can you lead another in the right path.

This world is impermanent. Man's life here is still more fleeting. Even a thousand years is nothing compared to eternity, what to say of even a full life-span of hundred years. People are merely wasting their life in worthless pursuits of political and social reform. Days, months and years are quietly slipping away. Death will snatch them away unawares. Beware! Reform yourself. Society will reform itself. Get worldliness out of your heart. The world will take care of itself. Remove the world out of your mind, the world will be peaceful. That is the only solution. This is not pessimism, this is glorious optimism. This is not escapism. It is the only way to face the situation. If each man tries to work out his own salvation, there will be nobody to create the problems! If each man strives heart and soul to practise religion, to

do Sadhana and to attain God-realisation, he will have very little inclination and very little time to create quarrels. Automatically there will be peace on earth. People will try to vie with each other in the cultivation of virtues. Imagine what a divine society they will form! Each man will have his own method of approach to the problem of life, but he will be content to work his way up in the ladder of evolution. Each man will have his own idea of God, but he will be content to worship this God and attain Him. All boundaries disappear as mysteriously as they appeared! All 'isms will vanish from the minds of the people whence they originated.

SERVICE BEFORE REFORM

In such a society, people will serve each other, not reform each other. The very idea of reform is repugnant to the devotee of God, because it is suggestive of one's own vanity; of a superiority complex, the aspirant would serve all, serve the Lord in all. He would also preach Dharma, Bhakti and Divine Knowledge. But there is a vast difference between the selfless aspirants' preaching and the reformers' preaching. The aspirants' preaching would liberate you from the world; the reformers' preaching would bind you faster to the world. The aspirants' preaching would help you in your march to the goal; the reformers' preaching would mislead you, distract your attention and make you forget your goal. A seeker will not disturb your faith, but will show you the path which he treads and guide you from where you are to where you wish to proceed. A reformer will violently shake your belief, put all sorts of alien ideas into your head and lead you to ruin. Because, there is this fundamental difference between the two-the aspirant feels that you are all God in essence and even when he preaches, he feels he is serving the Lord in you, whereas the reformer feels that you are inferior to him, you are fallen, downtrodden, uncivilised and with a superior air condescends to guide you to where he is, to greater ignorance, to greater darkness, to greater vanity.

Reformers should reform themselves. They should practise before they preach. They should realise God themselves. They should be peaceful, and they should find the God or Peace within themselves. Then they will radiate peace and unity everywhere. They need not even talk; their very presence will inspire people, in their very presence people enjoy peace and harmony.

BASIC RELIGIOUS TRUTHS

You have the four Mahavakyas of Hinduism-*Prajnanam Brahma, Aham Brahmasmi, Tat Twam asi, Ayam Atma Brahma*. You have in Christianity the Mahavakya 'I and my Father are one." You have the Confucian Mahavakya: 'See no evil, hear no evil, speak no evil', which points the way to Supreme Goodness, which is Truth, Harmony or God. Similarly in other religions, too. Meditate on these Mahavakyas. Become an embodiment of the Truth of these Mahavakyas. You will become a Jivanmukta in this very birth.

Though all religions admit that the Highest Truth is nameless and formless, they also teach that in the initial stages of Sadhana, a name and a form are necessary. Generally, people say Hindus are idolators. A Muslim-brother has also got some symbol to remind him of Allah. He thinks of Mecca, he thinks of the Kaaba. This is an anchor which is necessary in the beginning in order to steady the mind. Similarly, the Christian has got the Cross. The Hindu has got the Murti. It is not an idol for him. He superimposes on it all the attributes of the Supreme Lord. Only the microscopic minority can take up Nirguna Upasana. Ninety-nine point nine percent of devotees will have to fix their mind on a name and a form. These

forms are not illusory. Lord Krishna appeared before Ekanath. Vittala appeared before Tukaram in the form in which he worshipped Him. Eventually this form also disappears and the devotee experiences the Nirguna Brahman. Read the teachings of Tukaram. He says that if you worship the Lord in His Archavatara with great devotion, Vedantic meditation will come by itself, the name and form drop of and you will attain Nirvikalpa Samadhi.

You should have the same reverence to the Prophet of Islam as you have for Lord Krishna or Lord Jesus. Love must take its abode in your heart. You only love your friends and relatives, and that, too, for the sake of some material gain. Your heart should expand. You should cultivate cosmic love. That is the secret of peace, harmony and unity. Serve all. Love all. Be good and do good. Think no evil, see no evil, hear no evil, speak no evil, introspect regularly. Meditate. Remove your own defects. Realise your essential Satchidananda Swarup, not in the unknown future, but right now, this very second. May you all become Jivanmuktas in this very birth!

WORLD PEACE AND WELFARE

1. The world today is dominated by the policies of materialism and competition. What a disgraceful state! Man has forgotten his essential divine nature.
2. The world, especially in these days, is in need of a movement that stands for unity, peace, service, sacrifice, cosmic love and universal brotherhood.
3. At present this world is a patient suffering from bad-naturedness. Right education, Yogic discipline, and ethical training alone are the proper remedies to cure this dire malady of bad-naturedness.
4. Separateness leads to disharmony, discord, fights, quarrels, selfishness, individual possessorship and unhappiness to others.
5. The world's supreme need is mutual understanding and pure love.
6. Love alone can bring peace on this earth.
7. Peace is the divine flame that is fed by the fuel of pure love.
8. Religious unity and spiritual awareness are the prerequisites for world peace.
9. Find peace within at first through discipline and meditation, and then disseminate peace outside, in the world.
10. Spirituality must be the basis of life. Then alone one can attain eternal bliss and peace.
11. The U. N. O, should send out spiritual ambassadors from one country to another, to bring the nations together in a mutual embrace of universal love.
12. An international body of monks and Sannyasins should be established as a part of the United Nations Organization.
13. Saints and sages and Sannyasins, who are competent and truly worthy, should be advisors to the governments. They should serve the country in a selfless and extra departmental capacity.
14. The key to world peace rests with the spiritually conscious leaders of the world.
15. It is time that the religious men and women all over the world should join hands in dealing with this great enemy of mankind that is devouring all-materialism.
16. Each one of us, in our own sphere and in our own little and humble way, can work hard for the good of others and for the spread of spirituality.
17. Selfishness will naturally create discord, disharmony and destruction.
18. Materialism has man’s selfishness as its motive power.
19. Civilization based on the shifting sands of materialistic culture is bound to crumble down.
20. No materialistic venture can bring ultimate good.

21. Materialists and atheists consider only the physical aspect of life and ignore the life hereafter. They do not grasp the truth.

22. Selfish leaders fight for their own superiority and power. Therefore, there are corruption, quarrels, disharmony, rupture and discord.

23. Kill selfishness and hatred. Love all. This is the only way to peace on earth and goodwill to men.

24. If the governments do not maintain justice, spiritual truth; co-operation and peace, the world is doomed to destruction.

25. Unity leads to co-operation, helpfulness and peace.

26. Peace paves the way for development, growth and happiness.

27. Unity brings harmony and peace, and creates a desire to share with others.

28. The only panacea for all the ills of mankind at present is the propagation of the universal doctrine of the oneness of mankind.

29. Universal brotherhood, unity or oneness, based upon true spiritual values and inspired by love and wisdom, is the only hope for the peace of humanity.

30. No brotherhood or unity movement can succeed without the Lord as the basic factor.

31. The urgent need of the world is ideal men and women.

32. It is only the great personalities, who have renounced selfishness and all attachments, that have secured the greatest good to the country and turned the course of history.

33. Each individual will have to reform himself and remove narrow outlook, racial prejudice and fanatic adherence to man-made, unhealthy conventions.

34. Man is not striving for attaining the eternal peace, but he is absorbed in the active exploits of war, economic aggression, exploitation and dictatorship. So he is restless and miserable.

35. Let all cultivate goodness and love. There will then be peace in the world.

36. Individual well-being is bound up with group well-being, group well-being is bound up with national well-being, and national well-being is bound up with international well-being.

37. Recognise and realise the oneness of mankind, and spread peace and good-will everywhere.

38. O Man, discover the Divine Wisdom and realise your inner Atman, your rightful heritage, and find that real peace that passeth all understanding.

39. Equal division of property will not lead to the establishment of peace in the land.

40. Peace can be established through love, good-will, mutual understanding and sympathy.

41. The way to peace is the way of truth, non-violence, love, purity, right conduct, tolerance and understanding.

42. God is peace. Root yourself in peace or God. Now you are fit to radiate peace.

43. No real betterment is possible without the consciousness of the relation between man and God, of which religion is the form.

44. It is only through your complete and unconditional submission to God and living faith in Him that you can be saved, and peace and security can be re-established in the world.

45. The Upanishads teach that man has to establish himself on spiritual values, and only then will there be an end to conflict, fighting, quarrel and disharmony.

46. Material advancement does not necessarily lead to peace and harmony.

47. Materialism stifles the voice of spiritual unity.

48. All 'isms' are only the different hoods of the hydra-headed monster of selfishness-cum-egoism.

49. Materialism should be uprooted, and the emphasis should be shifted from 'rights' to duties.

50. Shifting the emphasis from privilege to duty is the golden key to peace, plenty and prosperity.

51. Truth harmonises all discords and contradictions. It brings harmony and peace.

52. Selflessness will tend to peace; harmony, progress and happiness.

53. Economic independence, freedom and peace in the country are all needed for spiritual progress. Then alone people can receive the spiritual instructions from saints and sages. Then alone the saints can easily do their preaching work.

54. The nations spend one third of their income in armament expenditure. Even if a little of this is spent in building Yoga-Vedanta Ashrams and training Yoga teachers, there will then be far greater peace in the world.

55. Spirituality has selflessness as its vital force.

56. Civilization based on the culture of the Spirit alone would endure.

57. Sons and daughters of the Koran and the Granth Saheb! Children of Avesta and Vedas! Blessed votaries of the Buddha and the Christ! Be you all as one.

58. Be not led away by thy demonic forces of malice and hate.

59. God is the supreme Abode of Peace. To perpetrate violence is to deny Him.

60. Atman is declared as Shanta, or the ever peaceful.

61. Spread the Gospel of Peace everywhere.

62. Live and let live. There will be peace in the world if everyone does this.

63. Oppose with courage, boldness and non-violence anyone that dares to attempt to disrupt peace in this world.

64. Politics is meant for the betterment of the people, not for individual gains.

65. Only when the world is prepared to accept the creed of truth, justice and non-violence, on a universal basis, can the one-world State come into being.

66. If all the nations surrender some of their authority and power to the one-world State so as to keep the world free from strife, exploitation and poverty, it can have some success.

67. Theoretically, there is no impossibility in a one-world State, but materialisation of great ideals is no easy task.

SURE RECIPE FOR WORLD PEACE

There seems to be nowadays everywhere a cry for peace and abundance, for union and brotherhood, for cultural revival, social welfare and world-uplift. The world has experienced several crises, tried many a method of peace, used the best resources of its intelligence, but has not yet succeeded in achieving its ends. The reason most obviously be either it is itself not clear about the nature of its aims or their implementation, or its instruments of action are not strong enough and capable of action, or its methods of procedure are not very wisely chosen. And above all there is that conspicuous absence of the pivot of all endeavours, which is God.

Our young men and women are led away by the veneer of a spurious civilisation and blinded by the glamour of material prosperity. They are unable to understand what actually is meant by God and religion. God is the never dying and the never-diseased Being. That is the support of this ever-dying and ever-diseased shallow world! How can this constantly changing universe have ever any value except on the presupposition of a permanent unchanging Substance? How do you account for this ceaseless aspiration in man for perfection, if that perfection does not exist? Why do you cry for perpetual peace in a world which is ever-changing and dying? The transient nature of the world and all bodies and the unceasing inner aspiration for perfection and peace show that there must be that unending Perfection which is Peace and Joy and which must be underlying this perishable, objective world. This Eternal Conscious Perfection is God, and the method of reaching Him is Religion. Hatred for God and Religion is, therefore, nothing but pure puerility rooted in ignorance and lack of proper sense.

The true meaning of God and religion should be infused into the hearts of all who have grossly mistaken them. People should abandon thinking that God is some big anthropomorphic being sitting on a throne in a far-off heaven above and that religion is praying to Him for personal gains or for punishing the enemy, or bowing to his images in churches and temples. A universal joy-infusing power of Absolute Religion should take possession of the hearts of all in its real and essential meaning. There is no other purpose in life if it is not to attain this absolute Perfection, this Absolute Peace and this Absolute Joy of the Eternal Being, which all directly or indirectly seek, and which can be possible only when people understand that all conceptions of God are aspects of the One Supreme, Immortal, Infinite, Eternal, Divine Presence, and that all forms of religion are the aspects of the Great Way to That One Truth. The proper knowledge of this fact shall correct all errors of life and show the method of bringing peace to the world, of making humanity perfect.

That art of approaching this perfected condition does not lie in talking or acting through the body. It lies in self-purification, earnest aspiration, faith, sincerity, never-failing perseverance, broad tolerance, moral power, truth, renunciation of selfishness and subjugation of the inner passions. Without these requisites, all endeavours for peace and perfection shall be miserably frustrated.

The aim of the nations should, therefore, be to direct their power towards the transformation of the hearts of the people from the subhuman and the weak human nature into the rightly human and divine natures through right government, right education and insistence on right living, based on perfect truth, not merely relative, but absolute.

This shall affect the great renaissance for the healthy and peaceful life of all on earth, and also for the Eternal Life transcending the earthly life. May there be peace, prosperity and amity all over the world.

IT IS HIGH TIME NOW! BEHOLD THE SELF IN ALL

The solution for world peace lies in complete spiritualisation of the outlook of mankind. Any effort for a sustaining peace other than this, however mighty it may be, is doomed with sure failure. Peace derived through finite means, let alone the might of the arm, can only be limited. The means must therefore be infinite.

Spiritual consciousness is eternal. It is the only permanent trait in man, however sub-conscious it may be. This dormant trait must be made to manifest in every human being through vigorous campaign of mass education. The initiative must come from the public bodies and bold individuals. The cause must be supported and championed by the heads of the governments. This education must be all-inclusive and compulsory, meant for everyone, everywhere. There is no other way. It is high time now!

Behold the Self in all. Here lies the solution. For, one now considers others as a part of himself. He who knows that the same life that throbs in the innermost recess of his heart, indwells others, too, he dares not harm anybody. For if he does harm anybody, he harms but himself. He dares not look down upon others with contempt or with hatred, for no one likes himself to be belittled, or hated. This spirit of oneness must be cultivated and intensified in every human being. Let us not call ourselves even brothers. This conception is not enough. The only ideal must be homogeneous oneness. In a fray one might injure his brother. But under no circumstances would one wish to hurt himself. When a person on to a robbery feels that he is to rob his own hard-earned property; when one assigned to murder another person belonging to a rival community feels that he is but to murder himself; when a nation set out to aggrandise another nation feels that it is actually exploiting and slaughtering its own people-only then will the inner call to desist from these vile, savage acts come. This sense of oneness must become the part and parcel of one's character.

Beholding the Atman in all beings and all beings in one's own Atman, the individual becomes fearless. Objects of the senses delude him not, misery and suffering afflict him not, He becomes an inseparable part of the Bhuma, the Absolute Consciousness. He has neither enemy nor friend to call so in the materialistic sense, his microcosmic personality merges in the macrocosmic oneness. He perceives unity in diversity, harmony in disharmony and concord in conflict. He cannot bear the suffering of the afflicted, and therefore, is necessarily a humanitarian and a selfless servant of the humanity. He dares not become a capitalist. His conscience would not allow that. For he knows that thereby he is keeping other manifestations of his own self in want and poverty. He dares not become a totalitarian and suppress the four freedoms. For, he knows that thereby he is choking his own voice, his own varied expressions and is outraging his own liberty, the very process of evolution. If peace is to be achieved, this must be the ideal of every individual, and every nation or government. The course of action must be through individuals, for it is they who have the power to elect a government or to reshuffle it.

Idealism should not be allowed to overwhelm practical course of action or self-effort. Practise you must! For, without practice mere idealism and harping over a glorious heritage weakens one's Purushartha; will-power takes leave of him.

Therefore, the ideal of oneness must be translated into action in the day-to-day life.

May the world heed the Message of Vedanta and live up to its spirit. May governments of the world heed the lessons of history and champion the ideal of oneness. There is no other way out.

UNITY IN DIVERSITY

Though you see variegated forms with different shades of colours, yet there is a definite unity behind them. A philosopher or serious thinker is struck with wonder. He has a different, sensitive pair of eyes to behold the mysteries of the universe of sounds and colours. He feels and sees unity everywhere. For a scientist, the world is a mass of electrons or force or energy. For a student of Kanad's school of thought, the world is a bundle of atoms, anu and paramanu. For a psychologist the world is all mind only. For a Vijnana-Vadin, it is a mere idea. For a Vedantin, this world is nothing but Brahman or Atma.

All objects are the products of the five elements. The five elements are reducible to one element; namely Akasa. Earth is gross form of water. Earth gets dissolved or involved in water. Water is gross form of fire. Water gets involved in fire. Water comes out of fire. When you feel intense heat, you get profuse perspiration. Fire is gross form of Vayu. There is heat when there is motion of Vayu. Fire gets involved in air. This whole world is projected out of one element only-Akasa.

Then again, all energies such as electricity, magnetism, etc., can be reduced to one energy-Prana. They get involved in the Cosmic Prana or Hiranyagarbha. All minds can be reduced to one cosmic mind. Though expressed in different languages, the thought image is one only. The thought image for water or Apas or Pani or Jal is one.

Cows have different colours. But the colour of milk is one. There are different kinds of roses, but the scent is one. The eyes, the ears, and the tongues are different, but the power of sight, hearing and taste is one.

The feeling of sincerity is one though nations to which people belong are different. When mercy, love, friendship, feeling of brotherhood operates, all are united at heart, there is oneness everywhere.

There is only one language, the language of the heart. There is only one Dharma, viz., Sanatana Dharma. There is only one law, the law of cause and effect. There is only one religion, the religion of love, or the religion of Vedanta. There is only one sun, one moon, one Akasa, one Brahman, one Purushottama and one Chaitanya. Feel the oneness everywhere. Realise the Satchidananda Atma, the common thread of consciousness that links all these names and forms. All diversities, all differences, all qualities, which are Mayaic or mental creations, will now totally vanish. You will now recognise, feel and realise the Truth of Upanishadic utterances of sages, 'Aham Brahmasmi'. I am Brahman. *Sarvam Khalvidam Brahman*. All is Brahman. *Atmaiva Idam*. All is Atma. All is OM only.

Unity is eternal life. Diversity is death. Unity brings concord, harmony, supreme peace. Diversity brings discord, disharmony and restlessness. Unity is Divine Life, or life in Spirit. Diversity is Asuric life, or life in matter.

May Unity be our centre, idea and goal. May we all attempt to secure an immortal life of supreme joy in Advaitic unity of consciousness. May that Brahman of the Upanishads guide us, enlighten the path of unity and remove the obstacles in the path of our realisation of the oneness. May the blessings of Brahman or the Almighty Lord be upon us all! May we all endeavour to bring about unity amongst mankind!

THE NEED OF THE HOUR

The need of the hour in India is a complete reorientation of the national outlook, particularly in sociology and education. Nationalisation of these two fronts is imperative and urgent. Everything Indian should have a spiritual basis: only then will it be enduring.

There should immediately be a complete reorganisation of the educational system of the land. Spiritual education, which is essentially non-sectarian and universal in its nature, should be imparted to the youth with proper training in Yoga. Schools and colleges should no more send forth book-shelves of superfluous knowledge that is derogatory to Indian Culture, but should produce real men and women who will set an example of a healthy, energetic, wise and rational living in tune with the divine nature that is dormant in all.

Ancient social customs should be encouraged. By proper education the Government should seek to bring about a complete reorientation in the mind of man, a greater veneration for his own duties according to the scriptures, either Gita, or Koran, or Bible, either Zendavestha or Granth Sahib, and proper understanding of the dangers involved in blindly aping the West.

These are the prime conditions for India to rise again to her ancient glory, the reoriented India that would play a mighty role in promoting world peace and universal brotherhood.

MEDITATE AND BRING PEACE TO THE WORLD

You have read many books and listened to many discourses. You have shown appreciation and interest in the sacred scriptures. You have developed faith in the greatness and the glory of the sages and saints of ancient India. But do not forget that this is not enough. The world wants much more from you. You who have love for humanity, who wish for the world peace and prosperity. What are you going to do? Have you bestowed thought on that?

Do not feel that you are only an ordinary individual, one in millions. Do not think that unless you have co-operation from thousands and thousands all over the world, nothing of real importance will be done. No; you forget that every thought sent out by you you, the humble individual that you think you are every thought sent in the proper manner, with full trust in God, in pure unselfishness, has behind it the support of all well-wishers, embodied and disembodied. You do not know how many great well-wishers of the world are everywhere in spirit ready to give invisible help to selfless workers.

Every thought that you send out is a vibration which never perishes. It goes on vibrating every particle of the universe and if your thoughts are noble, holy and forcible, they set in vibration every sympathetic mind. Unconsciously all people who are like you take the thought you have projected and in accordance with the capacity that they have, they send out similar thoughts. The result is that, without your knowledge of the consequences of your own work, you will be setting in motion great forces which will work together and put down the lowly and mean thoughts generated by the selfish and the wicked.

Just as the sun goes on continuously converting into vapour every drop of water that is on the surface of the earth and just as all the vapour thus rising up gathers together in the form of clouds, all the thoughts that you project from your own lonely corner will mount up and be wafted across space, join similar thoughts projected by those who are like you and, in the end, all these holy thoughts will come down with tremendous force to subjugate and destroy the evil forces which at present threaten to overpower the good.

If every reader of this message makes it a point to devote one hour every day in meditation, to the projection of peace thoughts, there will be thousands of people doing the same thing every day and the total effort of such combined thought projection is inestimable. Not only will there be the individual force of every such person acting in co-operation, but also the additional strength received from invisible helpers, the ever present Masters, the Videhas, who will silently guide all and make them pursue the right path. They are the great beings who enter into the intellects and emotions of every good and pious person and use the person as instrument for serving mankind.

Will you not, therefore, make now this resolve of devoting at least one hour every day to project thoughts of peace so that the present troubles and turmoil of the world may cease? This is a very simple thing that you can do—yet the response the Almighty and His agents will be of great value. From

Make your own individual appeal to God and ask Him to send Light to help humanity for the establishment of peace and promotion of happiness.

May Lord bless all with peace, plenty and spiritual evolution!

MESSAGE OF PEACE

There is restlessness everywhere. Selfishness, greed, wrath, and lust are havocking. Fights, skirmishes; petty quarrels are polluting the atmosphere and creating discord, disharmony and unrest. Side by side peace movements are working silently for bringing concord, harmony and peace, for eradicating the dire ignorance, the root-cause for human sufferings; and for infusing devotion into the hearts of people. Mysterious is the universe. Still more mysterious is the silent working of the unseen God, who prompts the passionate people on one side to create discord and the pure people on the other side to start Peace Centres for bringing peace to the suffering humanity at large.

Peace is absolute serenity and tranquillity, wherein all the mental modifications, thoughts, imaginations, whims, fancies, moods, impulses, emotions, instincts, etc., cease entirely and the individual soul rests in his own native pristine glory in an unruffled state. It is not, of course, the temporary condition of mental quietude which worldly people speak of in common parlance when they retire for a short time to a solitary bungalow in a forest for a little rest, when they are tired after a long journey. Peace is the fourth condition of super-consciousness. Peace is the realm of infinite bliss, eternal life and eternal sunshine, where cares, worries, anxieties and fears which torment the soul here, dare not enter; where all distinctions of caste, creed and colour disappear in the warm embrace of Divine Love and where desires and cravings find their full satiety. Peace is Eternal Life in the Pure Spirit, Pure Consciousness or Highest Self

Peace can be found only within. You cannot certainly find it in external objects. Look within. Sit silently in a room from half an hour to one hour. Close your eyes. Relax the muscles and nerves. Concentrate on a point between the two eyebrows. Withdraw the senses and the mind from the external objects. Forget the body and the world. Meditate regularly in the early morning hours. Enter into the great calm or the secret place of the Most High.

Desire is the greatest enemy of peace. Desire causes distractions of various sorts. Therefore give up all desires.

Vihaya kaman yah sarvan puman charati nisprihah, Nirmamonirahamakarah sa santim adhigachchati.

Peace is not an external object. Peace is not in accumulation of wealth. Peace is not in erudition. Shanti or peace is in that man who has given up mineness and I-ness, who has given up Trishnas, desires, longings for objects. That man alone will have peace. Peace is not in a dak bungalow. Peace can be enjoyed only by him who has got Vairagya, who has understood the magnitude of human sufferings here, who knows the real value of this earth, composed of the five elements, colours and sounds, who has understood the worthlessness of the perishable objects and passing power and positions in this world and who has no desire for them. The world is nothing for a man of Vichar. He who has found out the real worth of this world, who yearns for Liberation, who has understood that beyond the names and forms there is one eternal, ever-lasting Atman or Brahman, and who practises self-discipline alone can have peace. Such a man is the King of kings, Atmasamrat, not he who is simply carried away by a little colour, by a little touch, a little nervous titillation. He is ever miserable who has not got Viveka and Vairagya; who does not discriminate between the eternal and the non-eternal, between the real and the unreal. To a man of Vichar the world is nothing more than a little bit of nerves. Therefore, develop Vichar, Viveka, and Vairagya. Vairagya is a mental state. The man who has Vairagya is the strongest man. He has inner spiritual strength born of dispassion. He is the most peaceful man. Vairagya is real spiritual

wealth, because it opens the door of intuition, the door of Brahman, where you will get eternal sunshine, everlasting peace and bliss, whose nature is Satyam, Jnanam, Anantam, Vijnana Ghana, Ananda Ghana, and Chit Ghana.

Look within. Realise your oneness with the one Supreme Intelligence and Wisdom that dwells in the chambers of your heart.

If you annihilate selfishness, greed and egoism, nature will work for you. You will have to co-operate with nature; then nature will carry your burden of life on its head. You can remain quite at ease. You will be free from cares, worries, anxieties, responsibilities and fear. The individual will, will become one with the cosmic will. Your aim will become one with that of the cosmic. Then there will be no obstacles or impediments in your way. Whosoever makes surrender of his selfish aims and interests to the Will of the Lord, will enjoy supreme peace and perennial bliss.

Every religion has a leader and a band of anchorites who lead a life of seclusion and meditation. There are Bhikshus in Buddhism, Fakirs in Mohammedanism, Sufistic Fakirs in Sufism, Fathers and Reverends in Christianity. The glory of a religion will be absolutely lost if you remove these hermits or Sannyasins or those who lead a life of renunciation and divine contemplation. It is these people who maintain the religions of the world and bring peace and happiness to the people. They are the harbingers of divine wisdom and peace. They are the messengers of the knowledge of the Self and heavenly messages. They heal the sick, comfort the forlorn, nurse the bedridden. They bring hope to the hopeless, joy to the depressed, strength to the weak, courage to the timid by imparting the knowledge of the Self.

A real Sannyasin (one who treads the path of renunciation) is the only mighty potentate of this earth. He never takes anything. He always gives. It was Sannyasins who did glorious, sublime works in the past. It is Sannyasins only who can work wonders in the present and in the future also. One real Sannyasin can change the destiny of the world.

Just as there are research scholars or post-graduate students in science, psychology, biology, philosophy etc., so also there should be post-graduate Yogins and Sannyasins who will devote their time to study and meditation. These Yogins will give to the world their experiences and realisations in the field of religion. They will train students and send them into the world for preaching. There will be peace in the land.

Mere study of religious texts and scriptures will not help much in feeling the unity or oneness of life. Mere study will lead one to gossiping and dry, idle talk and discussion. There will be no hope for such a man to feel the unity of consciousness, unless he destroys ruthlessly all sorts of hatred; petty-mindedness, jealousy, envy, idea of superiority and all barriers that separate man from man, through incessant, protracted service of humanity with the right mental attitude or Divine Bhav. Practical Vedanta is what is wanted. Dry discussions and meaningless fights over the non-essentials of various religions should be avoided.

The central teaching of the Gita is Self-realisation in and through the world. To serve humanity, God in manifestation, and to think of God, while living in the world amidst various activities is superior to a cave-life. Selfless work is Yoga. Real spiritual progress starts with selfless service of humanity.

Serve everyone with intense love, without the idea of agency, without expectation of fruits, reward or even appreciation. Keep up the poise amidst the toil and turmoil of the world without consideration of

success or failure, gain or loss, victory or defeat, respect or disrespect, pleasure or pain. Have your mind firmly rooted in the Self amidst all activities. Even if people scoff at you, revile, beat, taunt you, always be indifferent. Work elevates when done in the right spirit. That Yogi who keeps up the meditation while performing actions is a powerful Yogi indeed. He has a different mind altogether. He can change or alter the destiny of the whole world.

This world is in dire need of true, ideal Sannyasins, who will serve the country and humanity and inspire people by their own life.

May the Sannyasins, the repositories of divine knowledge, the leaders of all religions, the torch-bearers of Truth, the corner stones of spiritual edifices and the central pillars of the eternal Dharmas of religion, guide the different nations of the world. Then there will be peace, plenty and prosperity all over the world.

GOSPEL OF PEACE

How long do you want to lead a life of duality, restlessness, discontentment and dissatisfaction? How long do you wish to lead a life of ignorance, bitterness, hatred and separation? How long do you wish to continue your selfish struggles? How long do you want to behold differences and distinctions? How long do you wish to keep your barrier between man and man?

Peace is not merely the absence of noise, tumult, strife or quarrels, controversies or disputes. It can hardly be acquired from external sources. It is not a condition of environment from which all undesirable elements are removed. If three Sadhus live in a solitary cave in the Himalayas; if they fight amongst themselves, if they harbour in their hearts jealousy, hatred and ill-will, they will pollute the most peaceful environment and the tranquil atmosphere of the place.

Peace, God, Atma, Brahman, Freedom, Immortality, Kaivalya, Nirvana, Moksha, Param-Dhama, Paramanandaprapti; are synonymous terms. Righteousness and peace kiss each other. Love and peace embrace each other. Peace and unity walk together with clasped hands. Desirelessness moves hand in hand with peace. There can be no peace without love of God.

The kingdom of peace is beyond all speech, thought and imagination. It can be reached only by patient spiritual practices. This peace is not an inert passive state. It is not a hypnotic trance. It is not a negative psychical condition. It is a positive state of spiritual attainment. It is your centre, ideal and goal. It is the pivot of human life. It is soul's quest. It is perfect awareness. It is a magnanimous state in which the Yogi enjoys highest divine bliss and transcendental divine knowledge. The Yogi is in communion with the Supreme Soul or Paramatman. He be comes absolutely desireless and fearless by drinking this divine-nectar of peace.

Peace is your birthright. Peace is filling your beings within and without. Peace is in front of you, behind you, to the right, to the left, above and below. Peace is the only living reality. Names and forms are mere illusions. Realise this peace and be free. Wonderful is the power of peace that brings joy and eternal bliss.

Cross the wide ocean of strife by calming the mind through ceaseless meditation and reach the other shore of peace, fearlessness and immortality. Give up all selfish efforts and free yourself from the wild unrest of life.

Be still. Be in tune with the divine will. Let go all your worries. Cast out all cares and anxieties. Get deep down into the innermost recesses of your heart and plunge in the ocean of peace.

Live according to the Divine law of love or the golden rule. First endeavour to harmonise your own affairs. Establish first the kingdom of peace within your own heart, it is individual peace that paves the way for universal peace. The attainment of an inner calm is the greatest work you can do for humanity. A Yogi who has realised the peace that passeth understanding radiates peace to all the corners of the world. Those who come in contact with him are influenced by his sweet, soul-elevating harmonious vibrations. Hatred ceases in his presence.

It is useless to talk of abolition of war while you are all full of petty jealousy and hatred. Remove your discordant, inharmonious vibrations first. There will be no more war between one nation and another, then. Individuals go to constitute a nation. Lead an ideal life of peace. Kill ruthlessly all suspicion,

prejudice of all sorts, envy, jealousy, selfishness; greed for power and possessions. Lead a simple life. Practise meditation daily and establish peace in your own heart. Then radiate it to your neighbours and all who come in contact with you. Disseminate it far and wide. Preach the gospel of peace to all men and women of the world.

PEACE I

The peace that passeth all understanding has been, since the remotest times, the axis around which Indian culture has revolved in all its aspects.

Peace is a state of quiet. It is freedom from disturbance, anxiety, agitation, riot or violence. It is harmony, silence, calm, repose, rest. Specifically, it is the absence or cessation of war.

Peace is the very nature of the soul or Atma. All the Vrittis or modifications of the mind are dissolved in the soul. There is no Sankalpa or thought in the soul.

Peace is not in the heart of the carnal man. Peace is not in the hearts of ministers, advocates, business men, dictators, kings and emperors. Peace is in the hearts of Yogis, sages, saints and spiritual men. Greed, lust, jealousy, envy, anger, pride and egoism are the six enemies of peace. Slay these enemies by the sword of dispassion, discrimination and nonattachment. You will enjoy perpetual peace.

Peace is not in money, estate, bungalows and possessions. Peace does not dwell in outward things, but within the soul. Withdraw yourself from external objects, meditate and rest in your soul; you will realise everlasting peace now.

Nothing can bring you peace but yourself. Nothing can bring you peace but the victory over your lower self, triumph over your senses and mind, desires and cravings. If you have no peace within yourself, it is vain to seek it in external objects and outward sources.

Peace comes from prayer, Japa, Kirtan, meditation; good and sublime thoughts and understanding. Develop cosmic love, kindness, forgiveness; understand the views of others. Selflessness, desirelessness, non-attachment, freedom from I-ness, mine-ness and cravings, devotion to God or Atma, self-restraint, control of the mind and the senses, bring happiness and peace of mind.

World peace comes from goodwill, sympathy, tolerance and right understanding between nations, as well as from striving after a common good and common welfare.

Speak, move, act in peace. Peace is the happy, natural state of man. It is his birthright. War is his disgrace.

The peace of God fills your heart. Realise this stupendous peace of God that passeth all understanding, through meditation and devotion.

PEACE-II

Peace is a divine attribute. It is a quality of the soul. It cannot remain with greedy persons. It fills the pure heart. It deserts the lustful. It runs away from selfish people. It is an ornament of a Paramahamsa.

Wealth, women, children, property and palatial buildings cannot give you ever-lasting peace. Look within the chambers of your heart. When you are established in the highest Self within, you will not be shaken by heavy sorrow, loss or failure and inharmonious or disagreeable vibrations. You will tide over all difficulties and crises in life easily and will come out with triumph in all life's experiences. Mysterious is this peace. Marvellous is this peace. Realise this peace.

You will find this peace in the quietitude of your inner being, through deep meditation. Have four sittings in winter and two in summer. Be regular in your practice. Regularity is of paramount importance. You can grow in peace and spirituality only if you are regular in your practice of meditation.

Cultivate peace first in the garden of your heart by removing the weeds of lust, hatred, greed, selfishness and jealousy. Then only you can contribute peace to the world; then only those who come in contact with you, will be benefited by your vibrations of peace and harmony.

Attain to that peace that passeth understanding by silencing the bubbling thoughts and eradicating all desires, cravings or sense-hankerings. Reach the kingdom of inner stillness or domain of infinite peace through spiritual meditation. If you can still your mind, you can still tempests or cyclones or the surging sea. Rest in the ocean of peace. Root yourself in the Self within. Now you will be able to neutralise the dark forces of hatred, jealousy, disharmony, rupture and destruction within you and around you.

Anger, greed, jealousy, hatred are all enemies of peace. Develop good-will, co-operation, mercy, compassion, non-resistance or non-retaliation to injuries done to you; forgiveness, contentment, nobility and cosmic love. Pray for him who has done you harm. Send thought-currents of peace and goodwill to him and the whole world at large when you sit for meditation or prayer.

Satsanga or association with sages and wise men is indispensable for attaining peace. Also you cannot rest in peace without Ram. How fortunate and happy is the man who remembers God and sings His Names! The devotee of God is free from all cares, worries, fears, sorrows, pains and tribulations. God takes care of him. He enjoys peace. In his very presence everyone will enjoy peace.

Hear the divine whisper in silence. Realise the power of faith. Feel God's sustaining grace.

Know the way of escape. Build the shrine of love or the temple of devotion in your heart. Enter the glorious silence. Enjoy the life transcendent. Live within. Merge in the Soul. Know the Self. Become That. Be free and move about happily.

PEACE OF MIND

What is the highest end of man? All are agreed that the one aim man has in all his actions is to attain happiness. The highest end of man must, therefore, be the attainment of the highest happiness. This can be had in the Self only. The pleasure that is derived from contact with objects is illusory and momentary. It is mixed with pain, anxieties, fear and sin.

Perfect security and full peace cannot be had in this world, because this is a relative plane. All objects are conditioned in time, space and causation. They are perishable. Where then can you look for full security and perfect peace? You can find this in the immortal Self. He is an embodiment of peace. He is beyond time, space and causation.

Man has forgotten his inherent nature on account of ignorance and so he is tossed about hither and thither in the ocean of this Samsara by the two currents of Raga and Dwesha, like and dislike. He is not leading the Divine Life, and therefore he has become a slave of his senses, passion and impulses. He vainly searches for his happiness in perishable objects that are conditioned in time, space and causation and therefore he has no peace of mind. The musk deer does not know that the fragrance of musk is emanating from its own navel. It wanders about here and there to find out the source of this smell. Even so the deluded ignorant man is not aware that the fountain of bliss is within himself in the Immortal Atma or Soul and he is running after the external perishable objects to get happiness.

You can have permanent peace if you turn the mind from the objective universe and live in the Divine, within your own heart. You can be free from cares, worries, anxieties, fear, delusion, doubt, etc., only if you lead a Divine Life by getting purity of heart and concentration of mind. Divine Life is not possible without purity of heart. Therefore one should strive to acquire Chitta Suddhi (mental purity). No peace can exist in a mind which is filled with desires, and which is ruled by anger, jealousy and other evils.

The senses are very turbulent. The mind is deceiving you at every moment. Control the senses and the mind by fasting, restriction on diet, Pranayama, Japa, Kirtan, meditation, Vichara or enquiry of 'Who am I?', Pratyahara or abstraction of the senses, Dama or self-restraint, thought-control and destruction of Vasanas.

Through the development of Kshama, love, Shanti, Karuna, friendship, etc., anger can be controlled to an enormous degree. Whenever there is a little irritability, stop all conversation and observe Mouna. Observe Mouna daily for one or two hours. Always try to speak soft, sweet words. If you find it difficult to control anger, leave the place at once and take a brisk walk. Drink some cold water immediately. Chant OM mentally for ten minutes. Repeat OM SHANTI mentally. Repeat your Ishta Mantra. Pray to your Deity. Gradually the anger will vanish. If you are able to check the force of the anger to some extent, in the first instance, then you have gained something. The repetition of the anger and its force will be less. Gradually you will overcome this malady. You should be very careful. Watch the mind. Excuse and pity the man who does you harm. Consider censure as a blessing and ornament.

Develop universal love by service, charity and thoughts of love. Prayer and devotion will root out anger. When you become angry, fill the mind with love. When you become depressed, fill the mind with joy and exhilaration.

Jealousy is an enemy of peace. It is also another canker that consumes a man. Don't allow it to grow in you. Curb it. Nip it in the bud. It is nothing but petty-mindedness. Jealousy can be eradicated by

developing the opposite quality, nobility or magnanimity. See God in all. Jealousy will vanish. Develop contentment.

Japa and meditation on one's Ishta Devata or the Self regularly will eradicate all evil traits and bestow upon you all divine qualities and supreme peace. Eradication of egoism which is a product of ignorance will root out all evils. Through Sadhana attain Knowledge of the Self. Then ignorance, egoism, anger, jealousy, etc., will vanish. You will enjoy the ineffable peace of the Self, you will ever remain drowned in the ocean of Peace and supreme bliss.

INNER PEACE

Real deeper peace is independent of external conditions. Real abiding peace is stupendous stillness of the Immortal Soul within. If you can rest in this ocean of peace, all the usual noises of the world can hardly affect you. If you enter the silence or the wonderful calm of divine peace by stilling the bubbling mind and restraining the thoughts and withdrawing the outgoing senses, all disturbing noises will die away. Motor-cars may roll on the streets, boys may shout at the pitch of their voices, railway trains may run in front of your house, several mills may be working in your neighbourhood and yet all these noises will not disturb you even a bit.

If you wish to enter into the Great Peace of God, all the worldly desires must die, all the senses should be brought under your perfect control, and the mind should be stilled.

Rich people possess immense wealth. They have all sorts of comforts, easy circumstances and easy going life. They have decent motor-cars, beautiful bungalows, etc. They take dainties and palatable dishes and go to hillstations during summer. And yet they have no peace of mind, because they have no inner harmony. There is discord in their hearts on account of their greed, selfishness, egoism, lust, pride, hatred, anger, fear, worry, etc. Outward harmony and quietness can not give you real peace of mind. The peace of God is an internal state. You can have it without the help of money and outwardly favourable circumstances. You may have sorrows, and yet you may enjoy the inward harmony and peace, if you rest in God by withdrawing the senses, by stilling the mind and eradicating the impurities of the mind. Lord Jesus was persecuted in a variety of ways. He was put to death in the cross, and yet what did he say? He said, “O Lord, forgive them. They know not what they are doing.” How peaceful he was even when his life was at stake! He was enjoying the inner peace. No tribulation or calamity could touch him.

The man, who cannot fix his mind in meditation, cannot have knowledge of the Self. The man whose mind is unsteady cannot practise any meditation. He cannot have any intense devotion to knowledge of the Self or any burning longing for Liberation and Moksha. He who does not practise any meditation cannot possess peace of mind. How can there be happiness for the unpeaceful?

Desire or Trishna (thirsting for objects) is the enemy of peace. There cannot be any iota or tinge of happiness for a man who is thirsting for sensual objects. The mind will be ever restless and will be hankering after the objects. When this thirsting dies, man enjoys peace. Only he can meditate and rest himself in the Self.

When you behold the objects of the senses, the mind enters the objects. When you do not perceive the objects, the objects enter the mind. You find it very difficult to free yourself from the clutches of sensual objects. But if you remain as a Sakshi or silent witness, you will not be affected by them. Therefore, cultivate the Sakshi Bhav and remain as a witness of the Vrittis or waves of the mind. You will enjoy the Peace of the Eternal.

Develop universal love. This will help you to live peacefully with all men and all creatures. Love and peace are inseparable. Where there is love, there is peace and wherever there is peace, there is love.

HAPPINESS FOR ALL

Chaturvidha bhajante maam janaah sukritinoh arjuna, Aarto jignasu arthaarthee jnaani cha bharatarshabha.

Four kinds of virtuous men worship Me, O Arjuna; the distressed, the seeker after Knowledge, the seeker after wealth, and the wise, O Lord of the Bharatas! (Gita-VII-16)

The Yoga of the Bhagavad Gita is meant to make you happier, healthier, wiser and more peaceful. It will bestow on you all the four Purusharthas (Dharma, Artha, Kama and Moksha). It will make you an abode and a fountain-source of righteousness; it will give you prosperity and righteous enjoyment; it will liberate you from birth and death.

It is wrong to think that those who are devoted to God will, by virtue of this devotion, be turned into paupers! It is sheer ignorance to think that Vyavahara (worldly activity) and viciousness are synonymous. Satyameva Jayate, Na Anritam! Truth alone triumphs; not falsehood is the Vedic Seer's bold utterance. Falsehood, corruption, unrighteousness and evil-doing can never triumph. It is only a half-truth to say "Truth will triumph ultimately." The Upanishadic Seer declares: "Truth alone triumphs" always. The man who indulges in viciousness, ruins his life here, and, after death, is hurled by his evil deed-into lower births, i.e., he takes birth of an ant or worm or any other.

The man who leads an unrighteous life does not know what real happiness is. He has no peace of mind even now. Only the poor man who is oppressed by the thoughts of his own poverty thinks that the rich businessman, with his wealth, bungalows, cars, and luxurious living, is happier than himself. What is the truth? This millionaire would, but for his vanity, any moment be willing to exchange places with the poor man who (the rich man thinks) has nothing in the world to worry about, no iron-safe to guard, no share market to haunt his dreams, no indigestion and no quarrels. True happiness or real peace eludes both! It is neither in affluence nor in poverty. True happiness is hidden in Him, in Dharma; it is hidden in devotion to Him. The poor man who is clad in rags, who has nothing to eat, who does not know where his head will rest in the night, can have peace and happiness, the rich man through whose hands millions pass each day, can enjoy that peace and happiness, if they turn to Him, if they are devoted to Him.

The poor, distressed man, worshipping Him, meditating upon Him, and fixing his mind upon God, will forget his poverty. He will have inner peace and the Bliss of the Self. His nerves, his mind and his body will be freed from the dejection of distress; he will have greater chances of remedying his social position by proper endeavour.

The rich man rolling in wealth will, through devotion to God, realise that his happiness and peace lie, not in the wealth, but in communion with God within. He will not cling to the wealth; he will not misuse it; he will not be greedy and he will not hoard; and he will through the right understanding of the All-pervading Nature of God, grow in charity, generosity and magnanimity. He will never indulge in falsehood, corrupt practices and, blackmarketing; because he knows that these are against the Nature of God Whose devotee he is and who gives him inexpressible peace and bliss. He will be an embodiment of truthfulness, righteousness and nobility. His business, too, will flourish; everyone will flock to him, will trust him, respect him and honour him.

Neither the rich man, nor the poor man, nor the middle-class man will neglect his work. He will realise that the work allotted to him by the Lord is an opportunity afforded to him to evolve spiritually. Understanding aright the significance of the Lord's Utterance: Yogah karmasu kausalam, he will put his heart and soul in everything he does. He will serve all with the Bhavana: Vasudeva sarvam. He will discover that in obeying the Lord's Command is his abiding peace and unbroken happiness.

Yatkaroshi yadasnasi yajjuhoshi dadaasi yat, Yat tapasyasi kauntheya tat kurushwa madarpanam.

Whatever thou dost, whatever thou eatest, Whatever thou offerest in sacrifice, Whatever thou givest, whatever thou practiseth as austerity, O Kaunteya, do it as an offering unto Me.

(Gita-IX-27)

Do your duty. Offer your actions and their fruits to the Lord as Iswararpanam. You will have a tranquil mind. Whether you are an Aarta (distressed) or Artharthi (seeker after wealth), you will become a Jijnasu! You will become a seeker after knowledge. Performing your allotted duties in the world, you will aspire to know the answer to questions like "Keneshitam patati preshitam manah, kena praanah prathama praiti yuktah, Keneshitaam vaachamimaam vadanti. Chakshuh srotram ka u devo yunakti?" (Who impels the mind to alight on its objects? At whose commands does Prana proceed to function? At whose command do men utter speech? What intelligence directs the eyes and ears towards their respective objects? In other words, who is the Supreme Lord, Who created and sustains this world?)

Righteousness, charity, purity and meditation (Bhajana) will purify your heart. The Light of Truth will illumine your intellect. You will realise (in the words of the Gita) that "All actions are wrought in all cases by the qualities of Nature only" and that it is the false self-arrogating ego sunk in the delusion that makes man think: "I am the doer." Your actions will assume a new, delightful form to your transformed vision. You will perceive in them all, the Lila (Play) of the Supreme Lord. As Nimitta (instrument) in His Hands you will find the greatest joy in doing His Will. Your ego will disappear in His Cosmic Form. Your individual will, will become one with His Divine Will. Outwardly you will appear to be very much the same man as other men; but, inwardly you will be far above them. You will be vigorously engaged in the activities of the world, but with this important difference:

Sakthaah karmanyavidwaamso yathaa kurvanti bharata Kuryaadvidwaansthathasakthah chikeershur

Loka-samgraham.

As the ignorant men act from attachment to action, O Bharata, So should the wise act without attachment, wishing the welfare of the world. (Gita-III-25)

O Jijnasu! Whether you started on the practice of this unique Yoga Sadhana as an Aarta (man in distress), or as an Arthaarthi (seeker after wealth), you will soon become a Jnani of Eka-Bhakti (undivided devotion to the Lotus Feet of the Lord, Whom alone you will see everywhere), whom the Lord highly extols. When you have attained this Eka-Bhakti, you have found the fountain-source of peace and happiness within yourself. Such Jnanis alone can work for Lokasamgraha (solidarity of the world). They alone can enjoy peace, happiness and prosperity, and can lead mankind to peace, happiness and prosperity.

May you all shine as Jnanis and Jivanmuktas in this very birth! May God bless you all!

AIDS TO PEACE

1. BE LOYAL TO GOD

Be always cheerful and smile away your worries and difficulties. Follow the correct principles of living. Live an ideal life. Be moderate. Silence the surging emotions. Do not be carried away by the temptations of the world. Be on the alert. Be wise. Get away from the company of the materialistic persons. Soar high in the service of the Lord manifest in the poor, sick and the distressed. Unrest and agitation will cease and the bliss of peace will fill thy heart.

You must be unflinchingly loyal to God. Always act with faith and determination. Be firm in your resolves and fiery in your determination. Put your heart, mind, intellect and soul for the service of others. Living in the world dispassionately and doing selfless service is the noblest Sadhana. When you do your all actions for God's sake for the fulfilment of His purpose without the desire for fruit, you will get illumination and perennial peace, bliss and joy of God-realisation.

2. MOULD YOUR DESTINY BY PURUSHARTHA (EXERTION)

Peace is the very life-breath of man. Even if you are the emperor of the whole world, of what use is your royal post if you do not have peace? You can have permanent peace, if only you turn your mind from the objective universe and live in the Divine within.

Fate is a non-entity. Fate is nothing but inevitable consequences of your own actions done in your previous births. Your actions determine your destiny. Therefore, you can easily conquer your so-called fate by right exertion, Purushartha.

Mould your destiny by noble actions. Be kind. Have compassion for the distressed. Live in peace and harmony with your fellow-men. You will attain the bliss of Immortality.

3. LEAD A SIMPLE LIFE

Lead a simple life. Live to serve others. Cast off all cares and anxieties, for God is there to look after you. He is the very embodiment of mercy. Be grateful to Him. Establish yourself in the kingdom of peace within your heart.

Develop Vairagya. Without Vairagya and restraint of the senses, no spiritual Sadhana is possible. The energy will leak out if Vairagya wanes. Are you so very blunt and ignorant that inspite of repeated blows, tribulations and afflictions, you are still so tenaciously attached to this mundane earthly life? Be wise. Wake up now. Realise the perishable nature of the world. Turn your gaze within, and be ever happy.

Keep the reason pure. Free yourself from egoistic notions. Destroy the feeling of I-ness and mineness. Attain liberation. Be free. Enjoy the bliss. Be established in the deep, abiding peace.

4. STAND AS A WITNESS

Think rightly. Think correctly. Understand the laws of nature. Detach yourself from the lower mind. Separate yourself from unspiritual thoughts. Stand as a silent witness. Do not identify yourself with them. Do not be carried away by their surging force. Divert your mind towards its ultimate Source. Just as fire gets extinguished when the fuel is withdrawn, so also the mind is absorbed into its Source when the thoughts are annihilated. Perfect peace and bliss is now attained.

5. **RENOUNCE EGOISM AND DESIRES**.

Eternal spiritual life cannot be attained without the renunciation of the petty sensual life. The secret of renunciation is the renunciation of egoism and desires. Some think renouncing the family and the material world alone is the real renunciation. But it is actually not so. One should not neglect his own Swadharma and responsibility in the name of renunciation. What is wanted is the renunciation of the tiny ego, lust, anger, greed, petty-mindedness, name, fame and such other negative qualities that stand in the way of one's perfection, self evolution.

To want nothing is indeed the most efficacious way to attain the highest Good. But if you crave for a thing, you will not get it. Renounce the craving for the object, the object will follow you by itself.

Renounce the evil Vrittis of the mind through regular introspection and by cultivating their opposite Sattvic qualities. You will attain godhead. Renunciation alone can make you fearless and happy. It is the bestower of eternal peace and immortality.

6. DO GOOD TO OTHERS

All the phenomena of nature are governed by one infallible law, the law of causation, the law of Karma. It is this law that keeps up the inner harmony and logical order of the universe. No phenomenon can escape from the operation of this mighty law.

Any action is bound to react upon the doer with equal force and effect. If you do some good to another man, you are really doing good to yourself; because there is naught else but the all-pervading Self. Your virtuous actions will react upon you with good effects. They will bring you joy and happiness. Your wrong, unjust actions will react upon you with bad, miserable effect. They will bring you sorrow, grief and affliction.

Therefore, always do good to others. Lead a righteous life. Never hurt others. Be kind to all. Live to do good to others. Your life will be blessed and blissful.

7. PERSEVERE IN SADHANA

Reject everything that stands in the way of your spiritual progress. Make yourself worthy of receiving the Divine Grace through regular Sadhana. Be optimistic. Be waiting patiently. Persevere in Sadhana. One day or other, thy life will be illumined by the Grace of the Lord.

Righteousness is your best companion of life. Truth and non-injury are its brothers. Desirelessness and dispassion are the kernel of a pure heart. Make friendship with these and reach the illimitable domain of eternal bliss and perennial peace.

JOYOUS LIFE IN THE WORLD OF WOES

Verily, blessed you are all-joyously march on, with gleeful spirit of truth and rejoice in the Lord-for, you have turned your movements towards the living of the Divine Life. Every one of you should so order your life that the maddening monotony of routine living in a world filled with clamour of pain fades into insignificance at the very thought of God and inexhaustible abundance of joy fills your hearts, your lives.

Let practical living be your religion and your creed. Live the profound principles and spiritual verities given in this book and exemplify in your lives the most sublime and saving words, -Serve, Love, Meditate, Realise to become the healers of human wounds, the builders of unity, the distributors of peace and the radiators of joy to all.

O blessed ones service without the thought of one's own self being the doer and enjoyer of the fruits transforms the lower nature, exalts the character and ennobles life. It crowns one with all-round success and purity of heart, and is an indispensable necessity for the attainment of Divine Illumination.

Let thy heart be replete with all-inclusive love and let thy deportment be illumined with the glow of love. He that loves all, is himself the Law and who shall judge him, and what shall he abhor or cling to or what shall he lack? Love is the mother of all virtues. He that has surrendered himself to the Lord of Love and has a heart abounding in Love has known the Lord and scaled the heights of wisdom. The Way of Love is Unity, Power and Harmony.

Through meditation the craving of the heart for the external transient pleasures is overcome and eternity of Pure Bliss is arrived at. By meditation the Divine Being, the One Supreme Goal, is reached and realised. Prayer and meditation will expand your confined consciousness, will tap the source of infinite possibilities, will exalt you to the Seat of God and crown you with Peaceful Harmony and Absolute Perfection.

Know God, who is Absolute Bliss, for, knowledge of God raises your life above painful existence and thrills your entire being with indescribable joy. With exhilarating charm, waxing in enthusiasm and unending vigour, work for the divine mission in order to infuse spirituality into the very cells and pores of the city-dwellers, to show the Light of God to all those who are in darkness and thus block the inlets of despair and death, blood and tears and establish on this very earth of woe and lamentation the kingdom of heavenly bliss, peace and progress, blessedness and beatitude.

With earnest longing, with pure minds, with sincerity of purpose, you should open your hearts to the Divine Nature of peace and joy, plenty and harmony in your everyday life on this sad and unhappy world. If you centre your lives in the feeling of the Blissful Presence of God in you and all around you, the world which is a pit of live coals, a vale of tears will be a realm of peace, a kingdom of happiness and heaven of all-prosperity.

THE PATH TO THE PURE DELIGHT

Blessed are they, verily, who trust and dwell in God who is the very foundation of all centres of business and societies and the Supreme Source of Supply!

O Sons of God! Repeat the Name of the Lord and sing His Divine Glory! Meditate on the Lord. Attune yourself with Him, by offering fervent and sincere prayer daily, opening your heart. Soon you shall be in possession of the fount of all-round success, perennial peace, unalloyed joy and absolute harmony. Fix your mind on the Lotus Feet of the Lord; give the hands to work. Why should you fear sorrows, adversities and perplexities? Is not the Lord working through you and is not His Grace inundating every pore of your being? Move on replete with glee! March forward; all is bright!

Abandon the sense of egoism. Bear insult and injury: be insensible to shame. Bow down to all beings, the dog and the ass; even to the inanimate stone; for all are God, the Supreme Lord, the Only 'God; everything here is He alone; this is the solid truth-all this that is, is God alone! Now is the time to amend the ways of your living and abide pure; look within! Contemplate and behold the light of God in all! You will soon realise the Ultimate Truth of Existence!

Be an embodiment of generosity, catholicity, tolerance, patience, perseverance. Cultivate ever-lasting peace in the field of your heart, removing the weeds of impure desires, impulses and emotions. Develop adaptability and move amicably with all. Surrender entirely the fruits of your actions to the Lord. Convert all actions into worship of the Lord or Yoga. Be perfectly balanced in pain and pleasure and in all pairs of opposites. The time is nigh; you shall reach the Divine Destination wherein to dwell in the Shrine of Pure Delight!

Bask in the sunshine of Divine Love! Anoint yourself with the oil of selfless service! Wear the raiment of purity! Eat the bread of the Name of the Lord! Drink the Divine Ambrosia of meditation on God! Perfume yourself with the scent of charity and abundant giving! Dive into the Divine Source and draw inexhaustible strength therefrom! This Divine Source is Bhuma, Full of Bliss, Peace and joy! It is perfect harmony and pure delight! Thrice blessed you are all! Be ever happy! Move on merrily! May God bless you all!

PATH TO ETERNAL BLISS

Beloved friends,

The Lord is within you. He is seated in your heart. Whatever you see, hear, taste, and touch is God.

Therefore, hate not anybody, cheat not anybody, harm not anybody. Love all and be one with all.

You will soon attain eternal bliss, immortality and perennial joy.

May Lord bless you all!

ENJOY THE ABIDING PEACE

Dear aspirants,

When you enter the silence through deep meditation the outside world and all your troubles will drop away. You will enjoy Supreme Peace. In this silence is Light of lights. In this silence is real strength and joy.

Shut out the doors of the senses. Still the thoughts and emotions. Sit motionless and calm in the early morning hours. Ignore the coloured lights. Have a receptive attitude. Go alone with the Lord. Commune with Him. Enjoy the abiding Peace in Silence.

SECRET OF EQUIPOISE

If you wish to enjoy unbroken peace of mind, if you want to annihilate this false identification of the Immortal Satchidananda Atman with the perishable body, mind and senses, if you want success in all your undertakings and spiritual progress, too, always try to see without seeing, hear without hearing. Then alone will you ever have a balanced mind. Even though you see and hear, no impression will be produced. No Vritti will arise, because the Brahmakara Vritti is functioning. This is the Adhyatmic

technique prescribed by Lord Krishna- *Yogastha, kuru karmani sangam tyaktwa dhananjaya*-"Dwelling in union with the Divine, perform actions without attachment."

How to see without seeing and hear without hearing? The Buddhi must be ever alert and in union with the Atma within. The nature of the mind is to flow outward towards the objects. Through its strength, the eye sees, the ear hears, and the other senses function. The Buddhi which does not discriminate, identifies these senses and the mind with the Pure, Untainted Atman, and as a consequence imagines that the Atman suffers or enjoys. If, on the other hand, the Buddhi is in constant union with the Atman, you will be able to look on equanimously at the passing phenomena with Sakshi-bhav (attitude of a witness). You will really understand the secret underlying Lord Krishna's utterance: *"Gunah guneshu vartanta iti matwa na sajjate"*.- "Realising that the senses move amongst sense-objects, he is not shaken."

This is a strange world. Even Lord Krishna and Lord Siva are censured. You will often come across people who violently criticise you. You will meet with repeated failures in your endeavours. In the worldly sense, you may be poor, diseased and miserable; but if you practise the above Sadhana, you will ever be blissful, peaceful and wise. All your endeavours will be crowned with success. You will have rapid spiritual progress.

GAZE INWARD

See the benign guiding hand of the Lord in all vicissitudes of life. If you carefully reflect, you will find that all troubles and tribulations contain hidden seeds of good. Whatever occurs is definitely for our good alone. This is a great secret. It is known to the devotees of the Lord. They experience this truth every moment, every day. Be thou firmly fixed in this one idea. Troubles will lose their sting. This will radically change your attitude towards them.

Be serene. Let an unshakable calmness reign within you. Never, never worry. Worry is absolutely futile, it achieves nothing. Be positive. Face the Divine Light by gazing inwards. See brightness everywhere. You will soon find that all conditions stand out as veritable divine blessings. The rays of the mind are dispersed in many ways. Mostly

They are entangled with sensual world. The root-cause is desire, and desire is the root-cause for all miseries, sorrows and tribulations. So, if a man wants to be happy, he must abandon all his desires for worldly objects. God is the only Truth of life. All sufferings are due to your losing touch with your divine source and you must rest assured that permanent peace and happiness can be achieved only by linking yourself with Him through intense Sadhana. Therefore, the wise say-Abandon desire and be happy. And that can be done by withdrawing the mind from the worldly objects and fixing it on the Lakshya, the Almighty Lord.

Learn to discriminate. Understand the miseries, troubles and worthlessness of the worldly life. Look within and search for Him in the inmost core of your heart. Centralise your thoughts, withdraw the senses from external objects and focus them on the Lord.

The fruit of systematic Sadhana is an inexpressible ecstatic bliss. Compared to this supreme reward the little trouble of life are really nothing. Therefore, stick to your meditation, prayer, Japa, Upasana, etc. You will reap a rich spiritual harvest later.

You can enjoy much peace of mind if you do not poke your nose into the affairs of others. Mind your own business and rest in real peace.

Let simple living and high thinking be your motto. Luxuries and comforts buy misery. The fewer the wants, the greater is the peace. Lead a life of perfect virtue. Conquer all that is base in you through discrimination and meditation. Rooting yourself in the Atma, maintain inward calm, serenity and unbroken peace even amidst the worst trials and tribulations.

HAPPINESS IS WITHIN- I

The feeling of pleasure experienced by the senses and the ego does not really lie in the objects of perception, though they might be external agencies in relation to their experience. This experience of pleasure is a reflection of one’s essential nature, the pivot of which is the Atman.

Man projects the power of objectification called the mind and perceives the diverse objects of the world outside. He searches for the prey of his senses in the external world and finding the bait, catches hold of it, and for the time being there is cessation of objectification.

As soon as this cessation takes place, there is the stoppage of the activity of the mind as it turns back to its place of origin, the Atman. Immediately man experiences the bliss of his own Self and there is joy.

There is no joy when the mind runs externally, but there is joy when it ceases from functioning. It ceases from functioning when the object of desire is obtained, and also during deep sleep. These are the two instances when there is experience of joy the former being apparently very real, because of the mental awareness in the waking state, and the latter being unapparent because the external physical consciousness in the mind is at rest during slumber.

The important feature of this transient feeling of pleasure, which is experienced on the attainment of some desired object, is the play of illusion. It is the bliss of illusion that is experienced through sensual indulgences. Man foolishly thinks that the pleasure comes from the object of perception and indulgence in it. But the source of pleasure lays elsewhere the At man within, veiled by illusion.

The dog licks the bone, and when blood oozes out from his own palate he thinks that the juicy substance from the bone is being sucked. So is the case with man.

“The bliss is known to be Brahman” Anando brahmeti vvajanat (Taitt. Upa. III-6). “He who knows the bliss of Brahman fears not from anything at all” Anandam brahmano vidwan na bibheti kutaschana (Taitt. Upa. II-9). This bliss is permanently and consciously experienced during Samadhi on realisation of the Absolute.

The conscious identity of the Jiva with Brhaman, or with the individual soul with the absolute Consciousness, alone destroys the longing for the fleeting objects of the world. Then there is no more the world of tempting perception. There is only infinite experience. There is only fullness. There is only perfection and joy unalloyed. This can be achieved through withdrawal of the senses from external objects, restraint of their extrovert tendency and focalising them on the supreme object of meditation, the Atman.

Meditation on the Atman means meditation on virtuegoodness, purity, holiness, omnipresence, and omniscience. The supreme felicity of the Atman is attained only when this meditation becomes continuous throughout one’s waking and sleeping period. This requires discrimination, dispassion and self-purification, and this is called the process of Yoga. Through this process alone can one find real happiness, which is always within and never without

HAPPINESS IS WITHIN-II

Every man wants only happiness. He shuns pain. He moves heaven and earth to get the happiness he wants from the sensual objects, and after all gets himself entangled in the inextricable meshes of Maya. Poor man! He does not know that all these objects are perishable and evanescent, finite and conditioned in time, space and causation. And what is more, he fails to get the desired happiness from them.

This world is imperfect and here is uncertainty of life. A barrister-at-law talks at the telephone, ascends the stair-case to take his meals and alas, while ascending he dies on the staircase. Such instances are not uncommon in human life. There is not an iota of happiness in objects, because they are insentient (Jada). Even the sensual pleasure is a reflection of Atmic bliss only just as a dog that sucks a dry bone in

the street imagines foolishly that blood is oozing out from the dry bone, whereas blood is really oozing out from its own palate, so also worldly minded people foolishly imagine that the happiness that they enjoy in everyday life comes from the objects only.

Really you can find eternal, infinite, supreme peace and bliss, only in your Atma, which shines in all its splendour and glory in the chambers of your heart. It is an embodiment of bliss, Ananda Swaroop. There is mental uneasiness, dissatisfaction, discontentment and restlessness, even in the multi-millionaires and kings. Some kind of sorrow, misery or pain is invariably present even when they are in the height of enjoyment of worldly pleasures. Is there any man on earth who is absolutely happy? When the marriage of his second son is being celebrated, the remembrance of the death of his first son who passed away only some time ago, torments his mind.

Mind is so constituted that the rhythm of pleasure and pain is kept up like the rhythm of systole and diastole of the heart. You entertain the fear that the happiness will pass away soon, when you are in happy surroundings. This kind of feeling adds pain when you are in the enjoyment of sensual pleasures. Even if you remove the pain by some means or other, it again manifests itself in some form or other such as loss of property, disease, death, hostility and disappointment.

There is no hope of immortality by any kind of riches. The Upanishads very clearly declare, 'Neither by rituals, nor by progeny, nor by riches, but by renunciation alone one can attain immortality.' Mere giving up objects alone will not constitute real renunciation. True Tyaga or renunciation consists in renouncing egoism 'I-ness', 'Mine-ness', selfishness, Moha, Dehabhimana and cravings of all sorts. It is said three things are very rare indeed and are due to the grace of God alone, i.e., a human birth, the longing for liberation, and the protecting care of a perfected sage. The man who by some virtuous actions done in previous births obtained a human birth with a male body and a good intellect to boot is foolish enough not to exert for Self-realisation, verily commits suicide, for he kills himself by clinging to things unreal.

Self-realisation gives man the absolute freedom from the Samsaric wheel of births and deaths with its concomitant evils. The Upanishads very clearly declare, "This Atma or the Self which is free from sin, undecaying, undying, free from sorrow of any kind, hunger and thirst, that is what is to be sought for." The infinite alone, the great alone is lasting bliss. There is no bliss in what is small or finite. Every man feels that he is in want of something, the nature of which he does not understand. He seeks in the accomplishment of ambitious projects, the rest and peace that he feels he is in need of. But after all he finds to his great sorrow and disappointment that worldly greatness when secured is a delusion and a snare. He actually does not find any lasting happiness in it. The coveted degrees, diplomas, titles, honours, power, position, name and fame prove of no avail in the long run. In short he gets all that he imagines will give him happiness. But actually he finds no rest or peace.

Really one anna of pleasure is mixed with fifteen annas of pain. Pleasure that is mixed with pain, fear, worry is no pleasure at all. If we carefully analyse this one anna of pleasure also, it will dwindle into an airy nothing. It is after all a play of the mind. Therefore, it is absolutely certain that lasting pleasure cannot be found in finite worldly and perishable objects.

Let us now analyse why do men run after the sensual pleasures. It is purely on account of ignorance that man runs hither and thither in search of happiness in objects, due to the impelling force of the Samskaras or impressions formed by previous enjoyments. By right thinking and right exertion every man can obliterate his Samskaras. It is foolish to feel that man is a creature of circumstances or

environments. Really he is the master of his destiny. He can mould his destiny by Purushartha (right exertion).

Amidst the din boisterous bustle of worldly life, there do come moments of tranquillity and peace. When the mind for the time being, however short it may be, soars above the filthy worldly things and reflects on the higher problems of life, the why and wherefore of life and the riddle of this vast universe, the sincere enquirer gets absorbed in his reflections. He begins to search and understand the essential Truth. This moment of discrimination is bound to come upon every individual on earth. Every man should seek Vairagya, concentration, meditation and purification of the body and mind and eventuality attain the highest knowledge of the Self.

Ever let us remember that the sensual pleasures of this momentary life on earth is certainly uncertain. If we ever remember constantly the transitory nature of sensual pleasures, and its concomitant evils, i.e., miseries, worries, troubles, tribulations, anxieties and premature death, then it is possible for us slowly to develop earnest Vairagya. And Vairagya born of discrimination or Viveka is the true method of renunciation. Spiritual bliss cannot exist in the presence of sensual pleasures, just as light cannot exist in the presence of darkness. Therefore let us destroy all desires, and turn the mind away from the worldly objects. This is the course of true Vairagya.

Life on earth has been made every day more and more complex and intricate. It has been entangled in the quagmire of Samsara. Wants and desires have been multiplied. Everyday man has been forging an additional link to the chain of bondage. Simplicity has gone; luxurious habits and ways of living are embraced. Unemployment and starvation are the order of the day. Trade depression and unrest haunt people. One nation is really afraid of another nation. There is always a suspicion between two neighbouring nations. The entire world has become a mass of confusion, chaos, and bewilderment. What exactly is the real way of escape from all these ills of life? A life of dispassion, self-control, purity, selfless service and cosmic love, is the real saviour of mankind.

Man has to understand the riddle of life and the riddle of this vast universe. Man should acquire Viveka. He should take recourse to Satsanga. He should enquire into the nature of the Atma. Then slowly he will acquire a knowledge of the Atma and will have a comprehensive understanding of the problems of life. There is not an iota of happiness in this world. We should ever seek for the happiness within. We should develop internal Viveka, Vichar, and Vairagya. We should increase our Sadhana. We should every day create an earnest longing for liberation.

We should ever aim at increasing the good Samskaras. The Lord will ever bless the true and sincere seeker. May we all dedicate our lives to the attainment of the highest bliss and supreme peace in the Atman. Then there will be lasting peace in the world.

DEFECTS OF SENSUAL LIFE

Sensual life on the earth is nothing but a life of afflictions and tribulations. It is the enemy of Brahma-Jnana and the cause for birth and death..

Sensuality destroys life, lustre, strength, vitality, memory, wealth, fame, holiness and devotion to the Supreme. It drags a man down to the abyss of hell.

In the presence of sensual pleasure, spiritual bliss cannot be experienced.

Sensual pleasure is like honey that is mixed with virulent poison. One anna of sensual pleasure is mixed with fifteen annas of pain.

All worldly pleasures appear as nectar in the beginning, but become virulent poison in the end.

Sensual enjoyment is attended with various defects, sins, pains, attachment, bad habits and mental restlessness. Therefore, shun all sorts of sensual enjoyments.

There cannot be any iota or tinge of happiness for a man who is thirsting for sensual objects.

Trust not the sensual life. Do not be deceived by the glittering, unsubstantial, false, evanescent and hollow pleasures of the material world. Develop strong discrimination. Cultivate supreme dispassion, plunge yourself in deep meditation on your Inner Self. Never rest contented till you have attained the realm of eternal bliss and supreme peace.

PLEASURE AND PAIN

Pleasure is a particular mental state. It is a kind of exhilarating feeling. Raga causes pleasure. Dwesha causes pain. The mind expands itself during a moment of pleasure. It contracts during a moment of pain. They both are only relative terms. Really pleasure and pain have no real Swaroopa or form. What is really pleasure for one man is pain to another. What is pleasure to a man at a particular time is pain to the same man at another time. The first two cups of milk really give you some pleasure. The third cup induces disgust, nausea and retching. What is all this? This is real Maya. This is but the imagination of your fickle brain. Hence the Vedantin terms the world as mere Kalpana. A real thing must give pleasure to everybody at all times.

Pleasure and pain are not two entities by themselves. They are obverse and reverse sides of the same coin. The difference is not in kind, but in degree. They are a pair of opposites. Both pleasure and pain are subjective. Both of them can be mentally converted by the change in your Bhavana or mental attitude or imagination. Many vegetarian students who have gone to other countries to prosecute their studies have become inveterate meat eaters. Meat was repulsive to them when they were at their original homes. Mere sight of meat used to induce vomiting. How is it they are able to relish meat with avidity, cupidity and stupidity now? All this takes place by simple change in the attitude of thinking.

There is rhythm in pleasure and pain. There is no continuous wave of pleasure and pain in the mind. If there is a continuous wave of pain, man will not be able to live even for a day. The all-merciful Lord and all-wise Lord has made this rhythm and given forgetfulness. Forgetfulness is a blessing. If you are in constant memory of the death of your own son, you will die within a day. The aspect of forgetfulness and this rhythm come to your rescue.

Amidst all pleasures, various kinds of fear, foreboding, care and worry and anxiety attack you and give you pain. There is a wave of pleasure, and this is followed by a wave of pain. This rhythm continues throughout the day. Watch carefully your subjective feelings through subjective introspection. Even when you are in acute agony from abdominal appendicular colic or inferior dental neuralgia or toothache, you cry out for five minutes owing to the rhythm of pain wave and the pain is followed by a wave of pleasure. You stop crying for some time. This is due to the rhythm of the two opposites, pleasure and pain. But for this most strange rhythm, man's life will become practically impossible.

Most mental pains happen due to Avidya or ignorance. It is due to the identification of the body as the Immortal Soul and attachment or clinging to the body or Deha-Adhyasa. When the erroneous notion vanishes, you attain the Ananda Swaroopa. Real pain is ignorance only. You have a severe pain from an acute abscess in the leg during waking consciousness. But there is no pain in sleep. Why is this? This is because you do not identify yourself with the body, during sleep. When you consciously identify yourself with the Atma that you are in reality, you will be all Ananda, because Atma is Ananda-ghana, or a mass of bliss. Really speaking, there is no physical pain. It is all mental. The pain that you feel in the knee-joint is really in the mind only.

Pain is due to the production of a burning heat in the brain. Absence of light is darkness. Darkness is not a real entity. Darkness has a negative existence. Even so, Maya has only a negative existence. When light is brought, darkness vanishes. Similarly when knowledge comes, Maya disappears. Absence of pleasure is pain. Pleasure is the womb of pain. The pleasures that are born from contact with objects are truly wombs of pain. They have a beginning and an end. The really wise men do not rejoice in the pleasures that are not lasting.

The cause of pain is pleasure. If you do not want pain, give up pleasure. You are vainly seeking pleasure in gold, women and passing objects in this mundane world.

You can never achieve absolute happiness in a relative physical plane of the pairs of opposites. The pairs of opposites rotate in their turn. Death follows life. Night follows the day. Light follows darkness. Pain follows pleasure. If you really want God, you will have to give up all objective pleasures and the desire for them. If you really want God, you will have to give up Kamini and Kanchana (lust and gold) in thought, word and deed. The real Viveki will shun the objects ruthlessly.

There are four kinds of pleasure, viz. Sensual pleasures, emotional pleasures of poets and artists, intellectual pleasures of orators and philosophers and spiritual bliss of Jnanis. The last is the highest form of transcendental happiness.

Happiness comes from peace of mind. Peace of mind comes from a state of mind wherein there are no desires, no Kama, no Vishaya, no thoughts of objects. You would forget all ideas of pleasure before you enter the actual domain of peace. Happiness is in Sattwa. Happiness is beyond Sattwa. Happiness is in Atma. It is in meditation. It is in the study of the Upanishads.

Hence the best mode of getting rid of any class of pain is through will power and Titiksha, through diversion of the mind, the withdrawal of the mind from the body, taking the mind out of the body and fixing it in Atma. Have real Vedantic Vichara. Keep your mind ever in auto-suggestion. Ever feel that the pain going. It is half-gone. It is nearly gone. Feel that you are better than yesterday. Feel that you are all-right. Feel that you are all-healthy. Feel that you are Immortal Sat-Chit-Ananda Swaroopa. Tat Twam Asi-That thou art.

BLISS ABSOLUTE

Mokshapriya said:

O Venerable Master, instruct me on Ananda.

Swami Sivananda replied:

Ananda is self-delight, O Child of Immortality. Ananda is eternal Bliss of the Atma or the Absolute (Brahman).

O Mokshapriya, it is not an attribute of the Immortal Soul, the Substratum for everything. It is the essence of the Soul. It is the Supreme Essence of all essences “Rasanam Rasatamaha.”

When you enjoy an external object, O gentle devotees, you get pleasure; but it is not the case with the bliss of the Soul. There is neither enjoyer, nor enjoyed in the bliss or Ananda of Self-realisation. Where there is no duality, who is to enjoy whom?

O blessed Spark of Adhyatmic Fire, know that sensual pleasure is mixed with pain, sorrow, tribulation, cares, worry and anxiety. It is fleeting like the lightning.

But, look at the great contrast, O Mokshapriya. Ananda is eternal, undecaying, undiminishing, unmixed with pain or grief. It is unadulterated, supreme felicity and joy.

Ananda is Bliss Absolute, O sweet Grace of the Lord. There is neither mind nor sense here. There is neither attraction, nor repulsion here. There is no ego here.

O Son of Amrita, wherever there is Ananda, there is pure or Absolute Consciousness; there is existence Absolute. Satchidananda is the Swaroopa of Brahman or the Infinite. Ananda is Bhuma or the Infinite or the Unconditioned. Sat, Chit and Ananda are one.

Know well, O courageous Dheera, sensual pleasure is dependent on objects. But Ananda or Bliss of the Soul is Independent. It is the inherent or the innate nature of Brahman or Atma.

O brave Mariner in the tempest, that is the reason why sages, Yogis and ascetics, Sannyasins and Rishis constantly struggle to realise this Supreme Bliss of Ananda of Atma (Atma Sukha).

There is no greater happiness, O Light of the hapless, than the Ananda of Atma or Inner Soul. Atmic bliss is Niratisaya Ananda.

O Mokshapriya, the sum total of the pleasures of the fourteen worlds is not even a drop when compared to the ocean of Bliss of Brahman or the Atma.

Therefore, Hey Saumya, O dear Immortal Child, wake up. Strive. Strive. Strive to realise this Supreme Bliss of the Soul or Atman.

BLISS, IMMORTALITY AND FREEDOM

Mokshapriya said:

O adorable Guru! Where can I get eternal bliss, immortality, wisdom and freedom?

Swami Sivananda replied:

Every man or woman in this world wants everlasting happiness. This is his or her innate or inherent feeling. This indicates that his own Soul is an embodiment of bliss.

He builds bungalows; he marries and begets children; he accumulates wealth; he goes to America to get diplomas in order to become a very big officer; he moves in big cars. But ultimately he feels miserable, dissatisfied, discontented and restless. He always feels a want. He has no peace of mind.

He searches for his happiness in external, perishable objects. He moves in wrong directions. He wants to get water in the mirage, silver in the mother-of-pearl, and so he is disappointed.

Search for the undying permanent bliss within your own innermost Atma by purifying and steadying the mind and fixing it on the Immortal Soul within. You will surely attain this.

Nobody wants to die. Everybody wants immortality. This is his innate feeling. This gives the clue that there is something inside his body that is immortal. That something is his own Soul or Atma.

But through delusion, stupefication and illusion, he tries to make his body immortal. He takes tonics and he gets his body shampooed daily. He gets disappointed. His body decays. He suffers from diseases and dies eventually. Immortality can only be attained by realising the Immortal Atman.

Everybody wants in the world a deep and full knowledge of everything. He gets D.Litt., and Ph.D. titles. He joins Research Institutes. But he does not attain what he wanted. He is still ignorant, restless and dissatisfied. He always wants more knowledge. This want can only be removed if he attains the Supreme knowledge of Brahman or the Eternal.

Then again man wants freedom and independence. In his heart of hearts he does not want to serve anybody or remain under the control of anybody in this world. He wants full freedom and independence. He wants to be the Lord of everybody. This gives the clue that his own Atma is the true Lord of lords, ever free, ever independent. Realise this ever-free inner Atma. Then alone can you be free and independent.

Hey Saumya! O Mokshapriya! Search within. Seek within eternal bliss, immortality, supreme Knowledge and Freedom by realising this wonderful, mysterious Atma that abides in the chambers of your heart and roam about freely and happily. This Atma is Paripoorna, All-full and self-contained. All desires are gratified here. You will get Nitya-tripti-eternal satisfaction.

WAY TO PEACE

Mokshapriya said:

O blessed Guru, please instruct me on peace.

Swami Sivanada replied:

O dear immortal child, Silence is Peace. When the mind ceases functioning, when all desires are extirpated, when the senses are withdrawn in the mind, you will enjoy the Supreme Peace of the Eternal.

Hey Saumya, this Innermost Atma that lies concealed in the chambers of your heart is an embodiment of Peace.

Attain this peace, O Mokshapriya, through desirelessness, discrimination and constant meditation on the ever-peaceful Atman which abides in the chambers of your heart.

To enjoy the Supreme Peace, O Atma-Samrat, you should be humble, pure, forgiving, tolerant, unselfish, I-less, mine-less, generous and charitable.

O blessed Divinity, be truthful. Truth is the gateway to the Kingdom of Peace. Draw inspiration from the lives of saints who led a life of Truth and penance.

O Mokshapriya, self-control, self-restraint and self-denial are necessary for the attainment of Supreme Peace. Develop these virtues to the maximum degree.

O beloved Sadhak, be bold, kill this jealousy, the enemy of peace, through complacency, magnanimity and nobility. Be compassionate towards people who are in distress. Serve them, O Mokshapriya. Be indifferent towards evil-doers. Be friendly towards all. Thus enjoy the ever-lasting Peace of the Soul.

FOUNDATIONS OF PEACE

The urge which unmistakably manifests itself in the wise men of the world, who have the power of discrimination well developed in them, is proof enough to convince even the rank sceptic that the essential nature of man is Peace. The Self or the Atman which alone is the Reality in every being here is Peace, because it is non-dual. Its other “Names” (if we can call them “Names”) are Truth, Love, Life, Light, Knowledge, Bliss. This Atman is the Ultimate Reality of every religion, though each religion gives It a “Name” of its own. If you wish to have Peace, therefore, all that you have to do is to awaken man to his own Real Nature.

Man should adhere to Truth in every sphere of life. He should love all, even those whom he considers to be his enemies for, enemies he shall have none. He should respect, love and protect the life of all other beings. Killing of every sort (not only of human beings, but of animals, too) should be anathema to him. He should reveal by his thoughts, words and deeds that he is an enlightened being, a man who has a certain amount of knowledge which the lower forms of life do not possess. Then and then alone will there be Peace and Bliss in this world.

Politics has its basis in sociology; sociology has its basis in individual personal development; individual personal development is governed by the philosophy and the religion that each man follows. The philosophy of the East considers man as the unit. Man is asked to perfect himself. As the world is a mirage projected by his own nescience, he is to ignore it and concentrate all his attention on his own Self, removing the defects within him. This has often been called a futile "other-world" philosophy which deprives man of what this world can give him, and makes him a dreamer, an idealist unfit to inhabit this earth. On the contrary, it is this philosophy alone that can give us Peace. Disregarding the world outside him, man endeavours to perfect himself, to find the Peace within himself (for Peace is the nature of the Self). He loves his neighbours, for Love is the nature of the Self within. A nation or a community composed of such men is naturally peace-loving, united and harmonious. It is a great psychological advantage to tell man that what he is, is of greater moment to himself than what the world around him appears to him to be; and to make him realise that the world depends on what he is, and thus educate him to find the Peace within himself, so that the world might enjoy Peace.

This is, in fact, the message of every religion in the world. Humanity neglected the various messages it received from the prophets, sages and saviours, lent its ear to the false prophets who assured it maximum enjoyment (confident of injecting this through the senses!), and therefore, has come to grief. The remedy is simple enough, once the diagnosis is recognised. Humanity should turn its back to the false prophets and return to the ancient wise ones. Each man and each woman should be made to realise the paramount of religion (which means philosophy-in-practice) and the futility of running after the illusory sense-pleasures of this world.

SECRET OF HAPPINESS

1. Everyone is seeking happiness. No one wants pain, sorrow and misery and yet the deluded, ignorant man ignores God, the Source of all happiness, and runs after the worthless, perishable, mundane objects.
2. Is there happiness beyond the senses and the mind? Yes; it is the true everlasting bliss of Atman or the Supreme Self
3. Renounce the material pleasure of life and find the eternal bliss that lies in your heart, in the peace of the Soul.
4. True happiness has nothing to do with money, possessions, or other material objects. You cannot buy happiness. It has to come from within.
5. Conquer Trishna (craving) and attain the ever-lasting peace of the Eternal. Be a hero in the inner battle. March boldly.
6. Craving is bondage. Conquest of craving is liberation. Attend to this, the essence of all spirituality.

7. Sarvam paravasam dukham; sarvam atmavasam sukham-all that is dependent is pain; all that is independent is happiness.
8. Bliss will flow from the renunciation of all attraction towards paltry material objects.
9. Want and anxiety are the causes of all unhappiness. Wants are being multiplied in these modern days. Reduce your wants. You will be more happy.
10. There is no bliss in the objects. When the desired object is attained the momentarily stilled mind turns inward. The Atman or the Self reflects in Its true form as bliss in the mind thus turned
11. Cessation of the mind implies achievement of happiness
12. If bliss resided in objects, there could not be bliss in Samadhi, because in Samadhi there is no relationship with objects. So is the case with the bliss of deep sleep.
13. All those who are immersed in sensual pleasures are deluded.
14. Wealth, power, sex-relationship, name and fame have no real capacity to make one happy.
15. Life is characterized by incessant change and nothing here seems to have the nature of reality; nothing here can satisfy man completely.
16. Ponder day and night over the unreality of the world. Think always of the Real, eternal Atma, your innermost Self.
17. There is no joy in the world comparable to the delight found in the pursuit of the spiritual ideal.
18. It is in God alone that you have all your desires finally fulfilled and obtain supreme peace, bliss and satisfaction.
19. Desire is the cause for suffering. Suffering is removed by destroying desire. Desire is destroyed by knowledge of Atman.
20. Desire is the cause of Samsara or birth and death.
21. Desire for objects is itself pain.
22. Attachment and desires are obstructers that stand in the way of realising the Infinite.
23. The attachment to sense-objects is so strong that phantoms are mistaken for facts, the impure is mistaken for the pure. the painful for the pleasant, and the not-Self for the Self
24. Out of craving attachment is born. Then come self consciousness and fear of death.
25. Desires are forms of perishable Maya. Extinction of Maya is Moksha.
26. The flame of desire will be extinguished just as a fire goes down when no fuel is added.
27. It is want, it is desire, it is craving, that makes man an imperfect being.
28. Divest yourself of all longings for sensual enjoyments. Give up conception of heterogenity. Meditate on Atma. Enjoy the non-dual Consciousness-Bliss.

29. The camel eats prickly-pear and it injures its mouth. Yet, it goes on eating prickly-pear again. People may suffer again and again, yet they cling to worldly life.
30. Believe not in your earthly powers and possessions. They may desert you any moment.
31. Abandon likes and dislikes, and become detached from the senses and the passing objects of this world.
32. God abides in the heart emptied of egoism, cravings and desires.
33. Abandon desire. Practise Tyaga, the spirit of renunciation. You will attain perfection and tranquillity.
34. When the world and its attachments are abandoned as illusion and the mind is absorbed in Brahman or the Absolute, you will experience the eternal bliss of the innermost, immortal Soul.

WAY TO HAPPINESS

1. Don’t expect; don’t hope.
2. Don’t keep in the heart any injury done by others.
3. Don’t compare.
4. Don’t mix with rich people.
5. Don’t build castles in the air.
6. Don’t brood over the past.
7. Don’t plan your future.
8. Don’t get angry on any account.
9. Don’t expect any return for your services or help.
10. Don’t multiply your acquaintances.
11. Don’t be familiar with anybody.
12. Don’t keep bad company.
13. Don’t squander your wealth.
14. Don’t think too much of yourself.
15. Don’t make mountains out of little moles.
16. Don’t be extravagant.
17. Don’t make much of trifling things.
18. Don’t forget God.

AIDS TO PEACE

19. Take recourse to solitude.
20. Live alone; do not mix.
21. Keep 4 clothes, 1 blanket, 1 Lota.
22. Eat two or three things only-Dhal, Roti, or Dhal, rice and vegetables.
23. Observe Mowna (silence).
24. Practise Asans and Pranayama.
25. Do Japa and meditation.
26. Study Yoga Vasishta, Gita, Upanishads, Avadoot Gita and Viveka Chudamani.
27. Have Satsanga.
28. Possess Santosh or Sattwic contentment.
29. Don't plan.
30. Don't hope or expect.
31. Destroy desires-Nishkamta state.
32. Destroy anger-Akrodha state.
33. Destroy hatred-Nirvaira state.
34. Have equal vision-Samata state.
35. Practise constant Vichar.
36. Develop strong patience.
37. Have Kshama, Titiksha, tolerance, Daya, Karuna, Udarata, benevolence, universal love.

You will find Mowna, solitude and non-mixing as great helpers in the achievement of peace. Development of virtues like Daya, love, Karuna will remove the cruel nature of the heart. Pranayama, meditation and Vichar will check restlessness nature, will destroy emotions and passions. You will rest in peace. What is wanted is steady Abhyasa. You must not be hasty. Peace comes gradually, slowly, stage by stage, step by step. Wait patiently.

PATH TO PEACE

1. The only panacea for all the ills of mankind at present is the propagation of the universal doctrine of oneness of mankind. All is one.
2. Love is divine. Love is nectar.
3. Love is the greatest power on this earth. Love alone can transform the world.
4. Love alone can bring peace on this earth. Love alone can conquer the hearts of others.
5. The way of peace is the way of tolerance, truth, understanding, purity and love.
6. Find peace within first through discipline and meditation and then disseminate peace outside in the world.
7. Purify your heart first. Get rid of selfishness, greed, jealousy and hatred.
8. Recognise and realise the oneness of mankind, and spread peace and goodwill everywhere.
9. God is peace. Root yourself in Peace or God. Now you are fit to radiate Peace.

1. God is the dispeller of ignorance, sorrow and fear. He is the bestower of Eternal Happiness. Know Him. He ever dwelleth in thee.
2. Cultivate a very strong faith in God. Faith is the gateway to God. Faith can work wonders.
3. Put your heart, mind, intellect and soul even in your smallest act. This is the secret of success.
4. Be moderate in eating, drinking, sleeping, amusing and in all things.
5. Follow the correct principles of living. Strive for health, strength, success and God-realisation.
6. Give. Give. Give. Give freely and spontaneously. Give everything. Here lies the secret of abundance.
7. Always act with faith and determination. Be firm in your resolve and fiery in your determination. Have an iron will.
8. Let bygones be bygones. Let the past be buried. There is a brilliant future for you. Exert. Exert. Exert.
9. Be always cheerful and smile away your worries. Develop your will by eradicating desires, egoism and hatred.
10. Sensual indulgence leads you to destruction. Renunciation leads you to Immortality. Give up clinging any attachment
11. Right thoughts make right deeds, right actions and an admirable character. Therefore, develop right thinking.
12. Keep the reason pure. Free yourself from egoistic actions. Destroy I-ness and mine-ness. Attain liberation. Be free. Enjoy Bliss.
13. Serve. Love. Give. Restrain (the Indriyas and the mind). Be good. Do good. Be kind. Be pure. Be patient.
14. Grow. Expand. Evolve. Destroy separateness. Mix with all. Develop cosmic love. Become selfless.
15. Be vigilant and diligent. Watch and pray. Fast and meditate. Persevere. Dismiss fear, worry and anxiety.
16. Serve Sadhus. Have Satsanga. Sing the Names of the Lord. Live in seclusion for a month. Live on milk and fruits. Meditate.
17. "Who am I? What is Samsara? What is Brahman? What is bondage? What is Freedom? What is Maya? What is Avidya?" Do Vichar.
18. Become dispassionate. Calm the mind. Have an one-pointed and balanced state of mind always.
19. Embrace spirituality. Practise purity. Do charity. Develop nobility. Cultivate magnanimity. Attain Divinity.
20. Have purification. Do concentration. Cultivate reflection. Practise meditation. Achieve perfection.

BHUMA ALONE IS BLISS

True happiness can be had only in the Bhuma, the Infinite. There is no pleasure in the finite. Infinite is immortal, eternal. Finite is perishable, transitory.

That happiness which will be perennial, of which we cannot be deprived, which will not lead us to, or give room for, a tinge of misery, is true happiness, in other words, Bliss Absolute! That is the happiness worth longing for. That is Bhuma!

That state in which one sees no other, one hears no other, one feels no other, one thinks of no other, is Bhuma. Unity or Oneness is Bhuma. Diversity is finite.

Bhuma is the prime theme of the Upanishads, the very pivot!

One, who realises this, sees the Atman alone everywhere, within him and without him, too. The entire Universe is one mass of consciousness, for it is pervaded by the Atman.

All beings: the entire humanity, plant life, animal kingdom, and even what is commonly known as inanimate objects, have their root in One Consciousness. That is Atman! Bhuma is the direct subjective experience of this Infinite.

Not indeed for the sake of all this is everything dear, but it is for the love of one's own Atman are all the worlds dear! To realise this Atman you should

Turn the gaze, draw the Indriyas,
Still the mind, sharpen the intellect,
Purify the heart by service dedicated to God,
And meditate on Him with faith, devotion

Then you lose your individual entity, the I-ness is pulverised into oneness. Nothing is left then to be perceived or to be realised, but everywhere there is the all-pervading, one homogeneous Essence, and That thou art!

May you all be ushered into a life of one, cosmic Consciousness!

RECIPE FOR ETERNAL LIFE

If the nerve of taste, the glosso-pharyngeal gets paralysed, you cannot enjoy the different kinds of palatable dishes. If your retina or optic nerve is paralysed, you cannot enjoy diverse beautiful forms. If the auditory nerve is paralysed, you cannot hear the melodious music. If the olfactory nerve is paralysed, you cannot enjoy the various kinds of sweet fragrance. If your sensory nerve of the reproductive Indriya is paralysed, you cannot enjoy conjugal bliss. Do you not clearly see now that this world is a mere play of nerves? Do you not understand now that this universe of opposites is illusory? You will have to depend upon these nerves and senses for your happiness. If these nerves go out of order, you become miserable, even though you possess enormous wealth and palatial buildings. Can you call this little illusory sensual pleasure, which depends upon the play of nerves as real, lasting happiness? It is mere itching of nerves only, which tickles those deluded souls who have lost their power of discrimination and understanding.

If you are earning one hundred rupees per month, do not compare yourself with a man who is earning five hundred rupees per month. If you so compare, you will get discontentment. This will disturb the peace of mind. Compare yourself with a man who is earning rupees twenty-five only per month. Thank God for having given you this present state. There is no end for your desires. Contentment alone can calm your restless mind. There is no wealth greater than contentment. Worldly ambitions are useless. Aim high. Aim at attaining Brahman. Have this highest spiritual ambition. This will annihilate all vain worldly ambitions. Worldly ambitions will land you in pain, sorrow and disappointment.

May I tell you, friend, how to be happy? Speak the truth. Injure none. Remember God. Serve. Love. Give. Observe Brahmacharya. Behold the One Immortal, All-Blissful Self everywhere.

If you want peace and eternal life, observe the following: Be frank and candid. Speak out your heart. Control the Irdriyas. Control the mind. Do not hurt the feeling of others. Be kind to all. Speak the truth. Lead a simple, contented life. Observe Brahmacharya. Have Satsanga. Serve the saints, Sadhus, Sannyasins and all beings. Do lot of charity. Develop Kshama and control anger. Read religious books. Do Japa and Kirtan. Meditate. Serve your Guru with intense regard and devotion. Learn to discriminate. Learn to see the one in many. Renounce the fruits of actions as Ishwararpana."

Give up evil company. Subdue lust, anger, and avarice by constant effort. You will enjoy peace, joy and immortality.

You can enjoy much peace of mind if you do not interfere with the affairs of others, but mind your own business.

The peace and happiness which you search in the external objects is not there. Your ideas change every now and then, and with it the object, too! You lose taste for a particular object which till the last moment was giving you joy. This is your experience in this world. You search for a new object now. You hanker after that which can give you real, everlasting pleasure. There again you are misled. You are duped by the senses and the objects. The real happiness, the everlasting bliss, is within you. You will find it in your own Self. Without knowing this, you hanker after the outside objects. Now dive deep within by closing your eyes and banishing all thoughts of the world. Realise the eternal bliss. All miseries of this world will come to an end.

He who has a balanced mind (Samahita Chitta) is really a happy and strong man. One has to discipline the mind carefully for a long time. He may tumble down again and again. He may commit mistakes. But he will get sanguine success, if he is vigilant, patient and persevering. Balance is Jnana. Gita says: "Nirdosham hi samam brahma"-the Eternal is incorruptible and balanced. Keep the mind cool always. Do not be irritated by petty things. Irritability is weakness. Balance is strength.

You should be entirely free from all sorts of Vikaras (evil modifications of the mind) at all times (Sarvatha) even under the worst provoking conditions or adverse environments or circumstances and possess a balanced mind. Then only can you enter into deep meditation and Samadhi.

By leading a forest life, you cannot attain the final emancipation. The deer, the tiger, the birds, though they lead a forest life, cannot attain salvation. You must have a calm and desireless mind. You must possess dispassion, discrimination, faith, self-restraint, true renunciation. Then only can you have solitude or forest even in the bustle of a city.

Even if you become the emperor of the whole world, you can hardly enjoy real peace and bliss so long as you have cares, worry, anxiety, fear, lust, greed and desires. Causes of grief by thousands and causes of fear by hundreds, day by day overwhelm the ignorant. Knowledge of Atma alone can give real peace, happiness and immortality. Therefore, conquer Maya. Realise Atma through meditation. Then you will become the real Emperor of emperors.

THE KEY TO HAPPINESS: ONENESS OF LIVING

O reader thirsting for peace and happiness! That Life, call It the Divine Being, or by any other name, which enables you to see, read, understand, which makes your existence possible on this earth, is in all, and It is the same Life in all. The sages have told you to love your neighbour as your own self, for, there is in him the same Life which is in you and in every other creature of this world. Even though you do not know that One Reality which is One Existence, you will know It when you wax in wisdom and grow in purity; and when you walk in the footsteps of the great saviours and saints of the world, you will realise the Infinite Life, the One Indivisible Homogeneous Consciousness that throbs in the hearts of all.

It is your own ignorance that has caused these differences and imprisoned you in the sorrows of diversity. It is rance that has made you misunderstand yourself as separate your ignofrom others and made you lead a life of isolation and separateness, replete with selfishness and making you a prey to the innumerable torments and agonies of individual living. Pity indeed!

All is but One Stupendous Whole. Nothing is except the Plenum of Being, the One Essence of Existence. This outer world is the manifestation of the all-pervading Life-Force; analyse this manifoldness of the external world, O beloved one, and you shall inevitably come to the conclusion that it is only Pure Consciousness, the Awareness Supreme alone, that is appearing, and that It is One, besides and beyond which there is nothing and can be no reality truly existing,

O problem-vexed and puzzle-ridden aspirant, know this spiritual oneness of living through a life of profound thinking. Through a purified love for all beings and by invoking the favour of the Spiritual Being, and enjoy the happiness that is beyond all human comprehension.

Mental delusions have created this extensive, manifold world. Negate the names and forms, unite the diversifying forces of the mind and focus them to experience the One Life Principle which is the only Truth underlying all there is and which is All-in-all. Steer clear of all petty quarrels and differences, meaningless disputes and distinctions, and tenaciously cling to the One Inner Self in the myriads of beings.

Infinite bliss and perfect peace rush into the heart of him, who even though being in the world of opposition and misery, sincerely exerts himself to behold the one Omnipresent Life in all. Assert this Oneness of Living, the One Uniform Reality, this spiritual Unity of all life, and feel It intensely with all your tremendous faith, and you shall not only never be afflicted by misery or pain, but be yourself the abode of all happiness.

PHILOSOPHY OF PAIN AND SUFFERING

Birth and death, pain, sorrow and suffering are all due to ignorance or lack of knowledge of one's own essential divine nature.

Egoism is ignorance. Desire is born of ignorance. Likes and dislikes are born of ignorance. Clinging to mundane life is due to ignorance.

Identification with the body is ignorance. Mistaking the impure, inert and perishable body for the pure, sentient and immortal Atma or Soul is ignorance.

Egoism, likes and dislikes, desires, cravings, thoughts, etc., are all modifications of ignorance.

From ignorance or Avidya desire is born. To realise the objects of desire, man does Karmas or actions, likes some and dislikes others, expects fruits of his actions and is therefore bound to the wheel of birth and death.

Attain Brahma Jnana or Knowledge of Brahman or Supreme Self. Pain, sorrow and suffering will cease. You will achieve bliss immortal, everlasting peace and perennial joy. You will be freed from birth and death.

Discrimination, dispassion, non-attachment, serenity, self-restraint, endurance, renunciation, faith, devotion, cosmic love, courage, humility, truthfulness, compassion, concentration, meditation, burning longing for liberation, are all, aids to Self-realisation or attainment of Brahma-jnana.

This world is Asat or unreal. It is mere appearance. That which exists in the past, present and future, that which has no beginning, middle and end and that which is unchanging is Sat. Sat is Brahman or Atman. That which is real is Self-existent (Svayambhu), Svatantra (independent), Svayam Joyti (self-luminous) and self-knowledge. What you see with your physical eyes is ever changing. It is Anitya and Avinasi. It is Asara, Kshanabhanghur and Apadaramania.

This world is a shadow or reflection of Brahman or God. The reflection of your face in the mirror or water is unreal. Even so this world which is a mere reflection of Brahman is also unreal. Through the force of Avidya or Maya it appears as real. If Vairagya and discrimination dawn in a man, the whole angle of vision becomes changed. There are various kinds of dirt in the mirror-mind and so the reflection of Paramatma is not clearly seen in the mind. As soon as one gets Chitta Shuddhi, or purity of mind, by removal of lust, anger, egoism, selfishness, pride, etc., he becomes a changed being. He experiences sublime, divine feelings. When there is attraction and attachment in the mind for sensual objects, the mind is bound to this world.

Earth is the only solid reality. Pots, jars and other forms that are made out of mud are mere appearances. They are in name only. The solid reality at the back of these names and forms is mere mud only. When these forms are broken, they become mud again. Even so, these names and forms are unreal. The solid reality is Brahman or God who is the basis or substraturn for this world. The waves, ripples, foam, etc., belong to the ocean. They are mere water only. They have come out of the ocean. They exist in the ocean and dissolve in the ocean. Oc always exists. Even so all these names and forms have come o of Brahman. They exist in Brahman. They dissolve in Brahman

Just as a snake is superimposed on the rope, silver on the mother-of-pearl, water in the mirage, man in the post, so also this world and body are superimposed on the pure Afman When you know that the Adhistan of snake is only rope, whe you get knowledge of the rope, the Bhranti or illusion of snake and the fear consequent on it, vanish. Even so, when you get knowledge of Brahman, this body-idea and reality of the world will totally vanish. It is Avidya that has created these troubles. It is only a wrong notion in the mind that the body is the Self which is the root-cause of all human sufferings.

When n you attend a cinema, you actually think that the pictures are all real. They move and talk. They sing. But you are fully aware that these pictures are false and the real persons are different from those unreal persons who appear on the screen. This world is exactly a cinema show. The names and forms that you see are false and the operator behind this show, the real Antaryami and Director of this universe alone is real.

Whatever you see is Maya-jalam or jugglery of Maya. This jugglery is set up by Maya through the Indriyas and mind. Just as the juggler is not affected by the tricks, so also a knower of Brahman is not in the least affected by the play of Maya.

The waking state is only a long dream. There is not much difference between the waking state and the dreaming state. The only difference is that the waking state is a long dream. Fire burns in the dream. A knife cuts in the dream. You are frightened when the tiger attacks. You shriek and wake up ately. Just as the dream appears false when you wake immedi this world appears as a dream for a Jnani who has knowledge of Brahman. He may work. He may eat. He may talk. But his mind is ever reating in his own

Swaroop. The idea that this world is a dream is firmly rooted in his mind. He actually feels it and experiences it.

When you are in a train all the trees and the paddy fields appear to be moving. The train seems to be stationary. When you are in the train in a junction, the train in which you are seated seems to move when the adjacent train moves. The moving train appears to be stationary. Even so Atman is ever silent and stationary. He is Akarta and Abhokta, non-doer and non-enjoyer. He is Niravayava (without any limbs), and so He is Nishkriya. But the actions and enjoyments are superimposed on the Atman on account of Avidya. Just as the motion of the clouds is attributed to the sun or moon, so also the motion of the body and the Indriyas is attributed to the immovable (Achala) Atman. The boat actually moves, but the trees on the shore appear to move. Even so the movement of the body and the Indriyas are attributed to the steady Brahman.

When the hypnotist hypnotises the whole audience, all people believe that the fakir is ascending along the rope in the air. All people see that the hypnotist devours a big sword and cuts the body of the lady in the small box. Even so you are all hypnotised by Maya and Avidya and you take this unreal world as a solid reality. Dehypnotise yourself by getting knowledge of Atman. Then you will understand the jugglery of Maya.

The man with jaundiced eyes sees everything as yellow. A tiger sees in the darkness. This world is a play of lens only. If you see through a telescope, it appears different. If you have Divya Drishti through Samadhi you will see Atma only everywhere and you will have the experience of "Sarvam Khalvidam Brahma" of the Upanishads. Arjuna and Sanjaya had the eyes of wisdom. They had different experiences.

There is no world in deep sleep. From this we can draw a conclusion that wherever there is world, if there is no mind, there is no world. This mind also is perishable. If the attractions and attachments of the mind are destroyed, there comes Manonas or death of the mind. Mind is Jada, Vinashi. It is Karya (effect) of Sattwa Guna. If you can consciously destroy the mind through purification and concentration, this world vanishes. Everything becomes Brahman. You will see Atma only everywhere.

Electricity is one. It passes along the insulated wires through different coloured bulbs and you see various coloured lights. Even so Paramatman is one. The energy is one in all these bulbs of bodies of human beings. One Paramatman is pervading these beings. Owing to different temperaments and different kinds of Antahkarana with various kinds of Vasanas, tastes and Samskaras, there appear apparent differences. The differences are unreal. They are mental creations. When knowledge of the basis or Adhistan comes, all these illusory differences that are set up by this Maya and mind will totally vanish.

You will clearly understand from the various illustrations and sound arguments and proofs given above that this world is unreal and the solid reality is Atman or Brahman who pervades and permeates all these names and forms. He is the source or womb for all these names and forms. Renounce all the names and forms and realise the Sat-Chit-Ananda Atman, who is the substratum for this world and body through purification, Sadachara, Vichara and constant meditation. Then and then alone you will have eternal bliss, immortality and infinite knowledge. May that Brahman guide you all!

THE GOLDEN ERA IS AT HAND

Power is an intoxicant. Under its sway man will cut his own throat, bring about his own ruin. O Man! Have you not yet realised this patent truth! Have you not had enough of the poisonous fruits of power-politics, a mad hunt for power in national, international, social and even in domestic fields? Have you not yet realised that it will only produce disharmony, wars, riots and misery?

Power is an intoxicant. Even superhuman Tapas, even the Darshan of Lord Siva (for which aspirants engage themselves in life-long Sadhana) proved to be the ruin of Ravana who had surrendered himself to the lust for power.

Nothing can save you, except Dharma. Nothing avails here except Dharma. Nothing, nothing can bring about harmony, universal peace and prosperity, except Dharma. Peace will remain unknown where Dharma remains unknown. Happiness will desert that house, village or nation in which Dharma has not been enshrined.

With Dharma as the sovereign ruling principle, everything acquires meaning. Based on Dharma, Tapas acquires divine Power. Founded on Dharma, politics and nation-building activities ensure prosperity. Anchored in Dharma, family life will be happy and blissful, ennobling and divine.

The universe is maintained by Dharma. The planets are held together by Dharma. O Man! Wake up! Wake up now at least and walk the glorious path of righteousness.

You will attain what you want only if you seek for it where it is. If you want happiness, seek for it in the Self, in God, the fountain-source of the highest bliss, not in the little sensual objects. If you aspire for power, get Omnipotence in Self-realisation, you will become one with the Supreme Power that governs the universe, not in petty positions, in empires and colonies, in wealth and machine guns. If you want prosperity, acquire it in righteousness, not in artificial living, bungalows and motor-cars. If you seek happiness, prosperity, power and glory in the things of this earth, you will suffer the fate of the drowning man who got on the crocodile's back, mistaking it for a log of wood that would take him to the shore. Remember this. Be not deluded. Wake up, wake up, this very moment.

Remember: Adharma cannot survive for long. It will ruin its adherents and then suffer defeat at the hands of Dharma. That Golden Era, that Age of Dharma, that Satya Yuga, when Dharma will reign supreme is not far off. No power on earth can hold it back. If you co-operate with the divine forces that work for the ushering in of the Golden Era, You will enjoy unalloyed bliss, peace and prosperity.

Beloved children of Immortality! Arise; awake! Lead the Divine Life of truth, purity, love and goodness. Attain peace, perfection and Eternal Bliss. May God bless you all with health, long life, peace, prosperity and Atma-Jnana!

PEACE THROUGH NON-ATTACHMENT

The subject of non-attachment is of universal importance. No one is free from attachment. The Sanskrit word for attachment is Aasakti. The term RAGA also is used sometimes Desire is made up of three parts, viz., Aasakti, Kamana or longing and preference. A man is attached to rice. He has a longing for eating rice when he has given up rice for two months on account of his diabetes. This longing or internal craving is called Kamana. If Aasakti dies, then Kamana will vanish by itself. But preference for rice will remain. If rice and bread are served, a Madrasi or a Bengali will have certainly preference for rice. The preference also must die, if you want to kill desire completely.

Attachment is the most powerful weapon of Maya for binding the Jivas to the Samsaric wheel of birth and death. You would have never come into this world, had it not been for attachment. The first attachment starts with this physical body. Then all other attachments crop up. Then comes the relationship of father, mother, brother, sister, wife, son, friend, etc. One may be attached to a place, person or an object. Wherever there is at tachment, there is the idea of Mineness or Mamata. Attachment is a kind of very strong glue that binds the mind with the objects Why does the mind get attached to objects or persons? Because it finds pleasure in objects or persons. Wherever there is pleasure, the mind gets attached there. It is attached to wife, son, house, property, money or a friend, because the mind finds pleasure in these objects.

Attachment is the root-cause for human sufferings. It is the product or effect of ignorance or Avidya. It is a modification of nescience or ignorance. The husband weeps on the death of his wife, because he is attached to the physical body of his wife, The wife weeps on the death of her husband, not because of pure love for him, but because she could not get now any plea sure and other comforts which she had when he was alive. Wherever there is attachment, there are Moha and fear. Moha or infatuated love or delusion and fear are the old-standing associates of attachment. The cause of fear is attachment for this body and property. Attachment and fear are inseparable. They are like fire and heat.

Attachment takes various forms. One should be on the alert always to detect its subtle workings. It cannot spare even Sannyasins who have renounced everything. Sannyasins get slowly attached to their ashrams and disciples. This attachment is stronger than the attachment of worldly persons. This is more difficult for eradication. Thousands of widows from Bengal and Madras are now staying in Benares with the idea that they will get Mukti if they die in Benares. But their minds are fixed on their grandsons and granddaughters. They are attached to their huge heaps of cow-dung cakes which they have accumulated in the backyards of their houses for starting fire.

The mind tries its level best to get attached to some form or other. It cannot remain without clinging to one form. It leaves one form and immediately clings to another. This is its Swabhava. This is due to the quality-Rajas. If Rajas is eradicated, all attachments will die by themselves. People are attached to paltry things, even to notebooks, books, walking sticks, pictures, Small-handkerchiefs, etc. The friendship of several years comes to an end if Mr. R., friend of Mr. S., loses a small book which he borrowed from Mr. S. Then fight ensues. There is an exchange of hot words and abuses; they do not talk and see each other from that moment. Ladies fight for little things. All come out of attachment for little, meager things. Even Sannyasins get attached to their Kamandals and sticks and small tumblers. Even at the point of death, they entertain thoughts of petty articles. The mind is so framed that it sticks to the old ruts and grooves. It demands drastic and rigorous discipline and Sadhana to get rid of all sorts of attachment.

One has to struggle hard and do Vichara. The mind needs constant training. If one says, “That house is on fire, the horse is dead,” you are not affected. Because there is neither attachment nor identification here. But if he says, “The house of Mr. Ram Narayan is on fire, the horse of Mr. Ganga Shankar is dead,” at once the hearts of these people are affected, because they have got identification or attachment with the house and horse. It is verily attachment that brings sorrow.

It is attachment that brings us again in this Mrityu-loka. The seeds of attachment are ingrained in the subconscious mind. We have to obliterate or fry up all these seeds through right thinking, Vichara and Atma-Jnana. We have to cut all these illusory attachments through the sword of non-attachment or Vairagya. The Gita says, “*Asangasastrena dhridhena chhitwa*,” Cut this tree of Maya with the sword of non-attach-ment.” (Chap. 15)

Paramahamsa Sannyasins always wander about. They cannot stay for more than three days in a place. The main object in this discipline is to cut off attachment. By long stay in one place Rag-Dwesh develops. Real renunciation consists in renouncing the idea that, “I am the body.” Real renunciation consists in abandoning the attachment for this body “Sarvasanghaparityaga-giving up all sorts of attachment” is the key for attaining the bliss of Atma. It does not mean that one should retire into the forest. Sikhidwaja still had attachment to bis body and Kamandal though he lived in forest, whereas his wife, Queen Chudalai, was absolutely free from any sort of attachment even though she ruled a dominion.

You will have to train your mind daily in all dealings and actions. Do not get attached to your wife, children and property. The world is like a public inn. People are united for some time and they separate after a short time. Turn the mind towards God or Atma, and do daily Japa, meditation. Study books on Vedanta, Bhartrihari Vairagyashatakam which deals with Vairagya. Develop internal Vairagya by understanding the illu sory nature of this world. Remember the pains of this Samsara, viz, birth, death, old age, diseases and miseries of this world. Place before the mind the glorious life in Atma and the immense bliss of a spiritual life. Remember the saints, Yogins and Jnanins like Sri Sankara, Mansoor, Shams Tabriez, Jnana Dev and their teachings. Slowly the mind will be weaned from sensual objects. It can be gradually turned towards God and higher things. Have recourse to Satsanga.

Attachment is real death. Non-attachment is eternal life. Attachment brings manifold miseries. Non-attachment brings manifold bliss. Attachment contracts the heart. Non-attachment expands the heart ad infinitum. Attachment makes man a little being. Non-attachment raises man to godhead. Attachment brings bondage. Non-attachment brings freedom, independence and perfection. Attachment brings discord and rupture. Non-attachment brings concord and harmony. Attachment is poison. Non-attachment is nectar. Attachment is your dreadful enemy. Non-attachment is your intimate friend. Attachment hurls you down in this miserable Samsara, non-attachment lifts you up to the lofty heights of Brahmanhood.

In Southern India a Nattukottai Chetty’s wife lost her small son. The son accidentally rolled into a tank. The mother had very intense attachment to this only son. At once she also jumped into the tank and drowned herself. The husband also was very much attached to the wife and child. He also drowned himself immediately. Instances like this occur daily. Several people become very nervous and get shock also when their wife or son dies. They are not able to talk or walk. Such is the havoc done by attachment.

Learn to discriminate between the Real and the unreal. Develop Vairagya. Have no intimate connection with anybody Lead a life of non-attachment in this world like water in the lotus leaf. Do not bother a bit when you lose little things. Think always that the perishable objects of the world are worthless. Repeat the formulae mentally several times daily, “All objects are Vishtavat, or Vishavat, like dung or poison, like straw or dust.”

Do Atma-Vichara. Meditate daily. That man who has no attachment in this world is the most happy man. He is God Himself. His joy is indescribable. He must be adored.

CONTENTMENT

You all know the maxim “A contented mind is a continual feast.” The mind is always restless on account of greed. Greed is a kind of internal fire that consumes a man slowly. Contentment is a powerful antidote for the poison of greed. Just as a man who comes from a long walk in the sun is quite refreshed by taking a plunge in the Ganga, so also that greedy man who is burnt by the fire of Lobha finds immediate joy and relief by a dip in the ambrosial water of contentment. There are four sentinels who guard the domain of Moksha. They are Santi, Santosh, Satsanga and Vichara. If you can approach any one of these sentinels, you can get hold of the other three. If you can get hold of Santosh or contentment, you can easily see the other three sentinels following you.

There is no greater gain than contentment. A man who is fully endowed with this important virtue is the richest man in all the three worlds. The peace that he enjoys cannot be adequately described in words. He is a mighty emperor on this earth. Tayumana Swami, the reputed sage of Southern India sings: “Even the richest man in this world who is equal to Kubera, who possesses Chintamani, Kamadhenu and Kalpataru, desires to have domain overseas. He tries to practise alchemy to have more wealth. That man who is living up to 150 years tries to prolong his longevity by taking Rasayanas and Siddha Kalpas. He who possesses one hundred crores of rupees tries his level best to make it two hundred crores of rupees. The mind grasps one thing and leaves it the next moment and tries to grasp another. Man moves restlessly in this world and says: “This is mine. That is mine. I will try to possess that also.’ O restless mind! Do not drag me in these impure desires and sensual objects. I know your ways pretty well. Keep quiet. O Supreme being! Give me a desireless pure mind. Let my mind be ever fixed in the Truth. Let me be mindless. Let me rest in the Satchidananda Swaroop, O All-full Bliss! O Radiant Bliss that permeates and pervades all these names and forms.” Pray in this way.

Contentment is one of the important items in the Niyamas of the Raja Yoga philosophy. Gita also says: “Be contented with whatever you get by chance and apply yourself to meditation with a dispassionate mind.” Socrates speaks very highly of this virtue.

Although people know that contentment is a virtue that gives peace of mind, yet they do not try to develop this virtue. Why? Because they have lost the power of discrimination and the power of Atmic enquiry or Vichara Shakti on account of passion and greed. Greed is the chief officer of passion. Wherever there is greed, there is passion and wherever there is passion, there is greed almost invariably. The understanding gets clouded, the intellect gets perverted and the memory gets confused by passion and greed. Therefore, people find it difficult to develop this virtue, contentment.

An objector says: “Well, Swamiji, what you say is quite correct. I quite realise that contentment gives peace. But I have a doubt. If I become contented, all my ambitions will die. I will become lethargic and lazy. On account of my various sorts of ambitions, I move about hither and thither, I exert and I am energetic. Kindly remove this doubt of mine. I am quite bewildered.” My reply is simply this: “Contentment can never make you idle. It is a Sattwic virtue that propels man towards God. It gives strength of mind and peace. It checks unnecessary and selfish exertions. It opens the inner eye of man and moves his mind towards divine contemplation. It turns his energy in the inner, Sattwic channels. It transmutes the gross energy, viz., greed that is forcing man towards selfish exertions into spiritual energy, Ojas. That man who is contented is full of Sattwa. He is more energetic now. He is inward. He has an inner life in the Atman. He is always peaceful. He turns out more work calmly and with one-

pointed mind. All the dissipated rays of the mind are collected now. Do you understand the point now?" The objector replies: "Yes, Swamiji, the matter is quite clear now. I am fully satisfied."

It is on the strength of contentment that the sages and Rishis of yore, the Fakirs and Bhikshus move about in the world in a carefree manner by living on Bhiksha. It is contentment that gives strength to an aspirant to walk in the path of Self-realisation and emboldens him to march fearlessly in the rugged and thorny path of spirituality. It is contentment that makes an aspirant look upon the worthless, perishable things of this world as dung, poison, straw or dust. Contentment develops Vairagya, discrimination and Vichara.

Mira had perfect contentment. She never cared for the paltry things of the world. She lived on Bhiksha though she was a Rani of Chittore. She lived on bread that came by begging and took it to the banks of the Jamuna and was quite satisfied with this meagre food and plain water which served as drink. What gave her strength? It was contentment. Contentment opens the doors of Moksha and the realms of eternal bliss and sunshine. Contentment is a divine virtue. He who has perfect contentment enjoys balance of mind and perfect poise.

Pattinattu Swami, a very great sage of Southern India was a very greedy man in his earlier life. He was very rich too. Yet he wanted to hoard up wealth. Lord Siva took the form of a small boy and presented a bundle of needles which had no eyes with a chit inside which contained the message: "What is the earthly use of the treasure of this world? Even these broken needles will not follow you when you die." This opened the eyes of the greedy merchant and infused Vairagya and contentment. He abandoned his home, wealth, wife and everything and lived upon alms, developed perfect contentment and realised his Self.

Contentment is Bliss. Contentment is nectar; Contentment gives immortality and infinite peace. Therefore, develop this virtue. Lead a happy life. Rest in everlasting peace. Have a mental image of this virtue. Repeat mentally, "OM CONTENTMENT". The mental habit of contentment will develop. The mind cooled by calm contentment is ever peaceful.

ADAPTABILITY, A MEANS TO PEACE

Adaptability is a virtue or noble quality by which one adapts or fits himself with others, whatever their nature may be. The man of adaptability accommodates himself with others, whatever their temperament may be. This is a most desirable quality for success in life. This has to be developed slowly. The vast majority of persons do not know how to adjust themselves with others. Adaptability is a peculiar knack or pluck to win the hearts of others by a little bending.

The wife does not know how to adapt herself with her husband. She displeases her husband always and makes quarrels in the house and gets a divorce. The clerk does not know how to adapt himself with his boss or superior. He quarrels with the superior and gets an immediate sack. The disciple does not know how to adapt himself with his Guru. He misbehaves, and leaves the Guru. The businessman does not know how to adapt himself with the customers and loses his customers and business. The Diwan does not know how to adapt himself with the Maharajah. He has to leave the State Service. The world runs on adaptability. He who knows this art or science of adaptability pulls on quite well in this world and is always happy under any conditions of life.

The man must be pliable if he wants to adapt himself. It does not need much wisdom or ingenuity for developing adaptability. If the clerk understands well the ways and habits and temperament of his superior and adjusts himself nicely to suit his ways, his superior becomes a slave of the clerk. You will have to use some kind, sweet words. A little lubricant to soften his heart is needed. That is all. Speak gently and sweetly. Carry out his orders to the very letter. Never retort him. “Obedience is greater than sacrifice.” Remember this maxim at all times. The superior wants a little respect. Say, Hanjhi, Hanjhi. Ji huzur, very well Sir.” It costs you nothing. Then your superior becomes your slave. He has for you a soft corner in his heart. You become his pet. He will do whatever you want. He will excuse your mistakes. Humility and obedience are necessary for developing adaptability. An egoistic, proud man finds it very difficult to adapt himself. He is always in trouble. He always fails in his attempts. Egoism and pride are two important obstacles in the way of developing adaptability.

When one student does not know how to adapt himself with his fellow-mate who is living in the same room, friction comes in and their friendship is broken immediately. Adaptability makes friendship last for a long time. Students fight for little things. One student says, “I gave Mr. X tea for several days. I took him to cinema on my own account for several days. I asked him to lend me the book “Boswell’s Life of Johnson” for reading. He has bluntly refused now. What sort of friend he is? I do not like him.” The friendship is broken now. A simple thing upsets the mind. Adaptability is a strong catgut ligature that links people in unbroken love and friendship. A man of adaptability can pull on with anybody in any part of the world. People unconsciously love a man of adaptability. Adaptability gives immense strength and profound joy. Adaptability develops will.

A man of adaptability has to make some sacrifice. Adaptability develops the spirit of sacrifice. It kills selfishness. A man of adaptability has to share what he has with others. He has to bear insult and harsh words. A man of adaptability develops the feeling of unity or oneness of life. For Vedantic Sadhana it is of great help. He who practises adaptability has to destroy the feelings of Ghrina and contempt and the idea of superiority. He has to mix with all. He has to embrace all. Adaptability develops universal love and kills the feeling of hatred.

A man of adaptability has to put up with the unkind words and harsh treatment of his friends, He has to develop patience and endurance. These virtues develop by themselves unconsciously when he tries to adapt himself with others. A man of adaptability can live in a cool place. He can bear the heat of Benares or Africa. He develops balance of mind. He can bear extreme heat and cold. Adaptability brings eventually Atma-Jnana. He who has this noble virtue is a great man in this world. He is always happy and successful.

UNIVERSAL LOVE, THE FOUNTAIN OF PEACE

There is no virtue higher than love, there is no treasure higher than love, there is no knowledge higher than love, there is no Dharma higher than love, there is no religion higher than love, because love is Truth, love is God. This world has come out of love, this world exists in love and this world ultimately dissolves in love. God is an embodiment of love. In every inch of His creation you can verily understand His love.

To love man is to love God alone. Man is the true image of God. He is His Amsa. In Gita you will find, "A portion of mine own self, transformed in the world of life into an immortal spirit draweth round itself the senses of which the mind is the sixth, veiled in matter" (Chap. XV-7). 'Knowledge of sacrifice (Adhi Yagna) tells of Me, as wearing the body, O best of living beings!" (Chap. VIII-4). Love is the fulfilling of the law. The aim of charity, social service, altruism, humanitarianism, socialism, is to develop this universal love, and expand one's heart ad infinitum. Theosophy speaks of universal brotherhood and tries to unite all through the common thread of cosmic love. Love is a great leveller. There is no power on earth greater than love. You can conquer the world if you have even a ray of this Divine love, which is absolutely free from even a tinge of selfishness. Pure love is a rare gift from God. It is the fruit of one's untiring service to humanity and incalculable virtuous actions in several incarnations. It is a rare commodity indeed.

He who possesses this rare gift is a veritable god on earth. He is a mighty potentate. True religion does not consist in ritualistic observances, baths and pilgrimages, but in loving all. Cosmic love is all embracing and all-inclusive. In pure love no one is shut out from its warm embrace. It is wide enough to include the humblest of us, from the tiny and to the mighty elephant, from the condemned beggar to the mighty emperor, from the worst scoundrel to the reputed saint on the surface of this earth. It is hatred that separates man from man. It is pride and egoism that divide a man from another. Hatred, pride, egoism are all mental creations. They are the products of ignorance. They cannot stand before pure love.

It is easy to talk of universal love. When you come to the practical field, you obviously show signs of failure. If anybody talks ill of you and uses harsh words, at once you are thrown out of balance. You get irritated and show angry face, and pay him in the same coin. Where is universal love now? You do not like to part with your possessions when you see people who are in distress. A man who is struggling to develop cosmic love and to realise Him through love cannot keep anything more than he actually needs for keeping his life going. He will sacrifice even this little to serve a needy one and undergo starvation willingly and with much pleasure. He will rejoice that God has given him a rare opportunity to serve Him. People talk of universal love and are very niggardly in action. They show lip sympathy and lip love. This is hypocrisy. Those who talk of universal love should try to possess various Sattwic virtues such as Kshama, patience, perseverance, tolerance, generosity, straightforwardness, mercy, truthfulness, Ahimsa, Brahmacharya, Nirabhimanata, etc. He should serve humanity untiringly days and nights with disinterested, selfless spirit for many years. He must kill his little self ruthlessly. He must bear calmly insults and injuries. Then only there is the prospect of cultivating cosmic love. Otherwise, it is vain, flowery talk and idle gossiping only. It is sugar in paper or tiger in the carpet. Pure divine love consciously felt and spontaneously directed towards all beings including animals, birds, etc., is indeed the result of one's vision or realisation of the Supreme Being.

That person who has developed universal love is nearer and dearer to God. He will never hate, abuse or show contempt towards anybody. That sort of love alone is the end and aim or goal of life. Lord Buddha was an ocean of love. Your highest duty is to develop universal love to a maximum degree. If you want to attain perfection, if you wish to enjoy infinite peace and bliss, if you want to become immortal and develop pure divine love, cultivate universal love by serving and loving all, for love alone will take you to the goal, love alone can purify your heart, love alone will bring you liberation, and love alone can carry you to the other shore of bliss and immortality, the shore which is beyond grief, pain, fear and darkness. Purify your thought, speech and action in the fire of love. Bathe and plunge deep in the sacred waters of love. Taste the honey of love. Become an embodiment of love.

NOW I ABIDE IN PEACE

First I abandoned desires, then attachment. Now I abide in supreme peace.

I do not mix much. I do not move. I meditate. Now I abide in eternal peace.

I controlled the senses and the mind. I cultivated dispassion. Now I abide in everlasting peace.

The world is an illusion. Brahman is the only Reality: Knowing this, now I abide in peace that passeth all understanding.

I am all-pervading, immortal Atma. Knowing this, now I abide in immortal peace.

I have renounced both action and renunciation of action. I live happily in any state now. So I abide in perennial peace.

The sense-objects are the robbers. I have annihilated these robbers. I am quite safe and happy. Now I abide in unalloyed peace.

PRAYER FOR WORLD PEACE

When you sit for meditation in the morning hours, send out currents of your love and peace to all living beings. Say: "*Sarvesham Swasti Bhavatu*-May auspiciousness be unto all; *Sarvesham Santir Bhavatu*-May peace be unto all*; Sarvesham Poornam Bhavatu*-May fullness be unto all; *Sarvesham Mangalam Bhavatu*-May prosperity be unto all; *Lokah Samastha Sukhino Bhavantu*-May happiness be unto the whole world."

Mere lectures or reading of messages in the conferences will not produce any lasting impression or benefit. There should be practical Sadhana in the form of common meditation, common prayer at 4 a.m. and at night also. International congress or parliament of religions or spiritual conference must be held every year. The benefits of such religious conferences are inestimable. Nations, nay, the whole human race, can be knit in bonds of pure love. The illusory barriers that separate man from man can be cut asunder. World peace can be established. There will be right understanding amongst people of the world. There will be no war amongst nations. There will be a new culture, a new civilisation, a new era in the world-an era of Divine harmony or Satya Yuga.

Let us pray for the peace of all. May absolute peace reign over the whole world! May absolute peace reign over the whole world! May all nations and communities be united by the bond of pure love! May all enjoy peace and prosperity! May there be deep abiding peace throughout the universe! O All-compassionate, Adorable Lord! Grant us eternal peace, purity, strength to serve our country and the humanity and the Mahatmas and preceptors! May we all work together harmoniously with the spirit of self-sacrifice for the well-being of the world! May we all develop cosmic love and universal brotherhood! May we see God in all faces! May we all possess an understanding and forgiving heart, broad tolerance and adaptability! Grant us the inner eye of wisdom, O Lord, with which we will behold oneness of the Self everywhere!

Peace be to the East! Peace be to the West! Peace be to the North! Peace be to the South! Peace be above! Peace be below! Peace be to all creatures of this universe!!

Om poornamada poornamidam Poornat poornamudachyate,

Poornasya poornamadaya Poornamevasishyate

"That is full; this is full. From That Full this full has come; when this full is taken from That Full, It always remains full!!!"

Om Shanti, Shanti, Shanti!!!

POEMS

MEANS FOR WORLD PEACE

All persons should recite peace prayers,

In the early morning and at night.

They can recite peace-chants also of the Upanishads.

Measures should be adopted

To increase the Sattva of people.

Yoga-Vedanta centres should be started all over the world.

Spiritual pamphlets and leaflets should be distributed

Intensive propaganda should be done

By Sadhus, Sannyasins and cultured people.

People should be made to understand

That there is one underlying Reality,

That there is one Atma behind all names and forms..

WAY TO WORLD PEACE

Educate the religious sense of the people,

Educate the moral sense of the people,

Educate the heart of the people,

Educate yourselves at the Yoga-Vedanta Forest University,

Educate your mind to realise unity,

Educate your mind to behold the one Self in all,

Educate your mind to discriminate between right and wrong,

Educate your mind to be dispassionate,

Educate your mind to be desireless,

Passionless, egoless and selfless,

Educate your mind to see only the good in all,

Educate your mind to practise the teaching:

"Be good, and do good."

TO THE GOVERNMENTS OF THE WORLD

(MASTER KEY TO WORLD PEACE)

Now Ashramas are run by Sannyasins,
Vairagees, Bhaktas and Yogis alone.
There are only a very few Ashramas.
Their activities are limited for lack of funds.

If governments take up this work,
We can have Ashramas in each district.
There will be peace and plenty everywhere.
Satya Yuga will dawn.

India will rise again to its original spiritual glory.
We will have abundant Yajnavalkyas,
Nachiketas, Sadasiva Brahman, Dattatreyas,
Gargees, Madalasas, Sulabhas.

O Premiers! Wake up, wake up!
Kindly take up this work immediately.
This is the dire need of the hour.
You are building up new towns;
Build Yoga-Vedantic Ashramas and universities.

Wake up UNO, UNESCO and O-es and Co-es,
Wake up all scientists, educationists, culturists,
Train Yogis, Vedantis, Bhaktas and Karma Yogis,
Here lies the Master Key for World Peace,
Highest Culture and Supreme Civilisation.

STOP WAR

War is the highest barbarism.
It is the most horrible crime.
It is monstrous and horrible villainy.
It is man's crowning stupidity.
It leads to disaster and destruction.

O Scientists! Abandon bomb manufacturing.
Try sincerely to make peace among nations.
O Dictators! O Presidents! Attempt to effect world peace.

You will not gain anything through wars.
You have rejected the Sermon on the Mount.
You preach against religion and God.
This is indeed a grave blunder.

Establish Yoga-Vedanta Centres everywhere.
You have too many scientists; You have too few men of God.
Invite Yogis and Sannyasins from India;
They will guide you and show you the way to PEACE.

STOP ALL WARS

War is due to ignorance,
Delusion, and lust for power.
War is brutality, bestiality, barbarism.
War is moral and spiritual bankruptcy.
Abandon war-mongering.
War is destruction and hell.
Cultivate love, understanding and compassion.

Become a lover of peace.

Establish peace and goodwill on this earth.

Practise Ahimsa or non-violence.

THE CEMENTING FORCE

There is chaos and turmoil in the world.

There is lack of tolerance.

There is lack of accommodation.

There is international conflict.

There are ideological differences.

The teachings of saints alone

Will serve as a beacon light now.

Saints alone can cement everything,

And bring peace and harmony in this world.

I HAVE COME TO RECONCILE

I am a peace-maker.

I have come to reconcile.

I belong to the brotherhood of all.

I disseminate the message of love and peace,

The message of unity and goodness.

I sing the song of oneness,

The song of “Be good, do good”,

The song of “Soham, Sivoham,

Satchidananda Swaroopoham.”

I HAVE A MESSAGE

I have turned away

From the wealth of the world.

I have a mission,

A great task before me.

In my heart

There is a mighty flame.

I spread the message

Of brotherhood, peace and love.

PEACE CHANT

Ayam Atma Santo,

This Atma is Peace.

So declare the Upanishads,

Om Santi, Santi, Santi.

Santam Sivam Adwaitam,

Peaceful, auspicious, non-dual,

Is the supreme Self of Brahman,

Om Santi, Santi, Santi.

Be still, and feel the mystic thrill,

Behind the apparent chaos,

There is the ocean of Peace,

Om Santi, Santi, Santi.

Thou art an embodiment of Peace,

feel this by silencing the thoughts,

Nothing can disturb thee now,

Om Santi, Santi, Santi.

The mind is a bundle of Vasanas and Sankalpas;

The Vasanas are the fuel,

The Sankalpas are the fire,

Om Santi, Santi, Santi.

Withdraw the fuel of Vasanas,

The fire of Sankalpas will be extinguished;

Enjoy the supreme peace now,

Om Santi, Santi, Santi.

Dive deep in the ocean of Peace,

Bring out the priceless Atmic Pearl,

And Cross the ocean of Samsara,

Om Santi, Santi, Santi.

VEDANTA SOLVES ALL PROBLEMS

Vedanta alone can solve all problems.

Understanding and practice of Vedanta alone

Can stop all wars,

And bring peace in this world.

Vedanta will remove all barriers.

Vedanta will melt all differences.

Vedanta will unite all.

Vedanta will remove petty-mindedness,

Crookedness, jealousy, selfishness,

Greed, hatred, suspicion and cruelty.

Vedanta ennobles, lifts and inspires.

VEDANTA FOR WORLD PEACE

No piece of paper called a treaty

Will ever heal the world of war.

Individual peace paves

For world peace.

The radical cure for war

Is to find the inner peace first,

Through Self-realisation

And Vedantic meditation.

If one realises the unity and the oneness,

How can there be war?

Who is to wage war, with whom?

WORLD PEACE

A Christian thinks,

“There will be peace

If all people embrace Christianity.”

A Muslim thinks “There will be peace

If all people embrace Islam.”

“This is an erroneous notion.

Why people in Pakistan fight?

Why Catholics and Protestants fight?

Why Saivites and Vaishnavites fight?

Why brothers fight among themselves?

Parliament of Religions cannot do much.

The heart must change.

Greed and selfishness must perish.

Then alone there will be peace in the world.

THIRD WORLD WAR

The third world war is threatening.

It will quell the pride of the nations.

Where is Hitler now?

Where is Mussolini now?

Both parties are now counting their atom bombs.

Atom bombs are their asset and strength.

Everybody wants to be a leader.

Everybody wants to rule over others.

Everybody wants power.

Everybody wants to be a President or Dictator.

Everybody wants to rule over the whole world.

Nobody wants to tap the source by looking within.

Ignorance is the cause of war.

Passion and greed excite the man,

And make him forget his divine nature,

Universal brotherhood, oneness of humanity,

The teachings of Prophets, and the truth of Scriptures.

He develops headstrong and weak hearted nature.

He hates and kills others ruthlessly.

How overwhelming is delusion!

It hurls down even mighty intelligent persons

Into the dark abyss of ignorance.

O Man! Wake up from the slumber of ignorance.

Know thyself and be free.

Understand the oneness of life and consciousness.

Learn to discriminate and become wise.

LIVE IN BOUNDARY-LESS REALM

How did this boundary question come

In that boundary-less Infinite? Boundary arises out of ignorance.

It splits and causes dissentions.

It limits, constricts and circumscribes

It narrows the vision and contracts the heart.

There is really neither Kalsastan, nor Pathanstan

Neither England-sthan, nor American-sthan

Neither Russian Zone, Nor U.

S. Zone. O ignorant little man! Give up fighting.

Live in the eternal, boundary-less realm

Of perennial joy and immortal Bliss!

HEAVEN IN YOUR HEART

God is in His Heaven.

The Heaven is in your heart.

Search for Him in your heart.

You will find Him there.

Purify your heart first.

Remove the weeds of jealousy and lust.

Withdraw the senses.

Still the mind.

Subdue the bubbling thoughts.

Silence the surging emotions.

You can meet now your beloved.

PEACE IS DIVINE

Peace is the most covetable possession on earth.

It is the greatest treasure in all the universe.

Peace is the most important and indispensable factor

For all growth and development.

It is in the tranquillity and quiet of the night

That the seed slowly sprouts from under the soil.

The bud opens in the depth of the most silent hours.

So also peace is found in the profound silence

Or Absolute Calm.

Peace is Divine.

Peace is the very nature of the Supreme,

In a state of peace and love,

People evolve, grow in their distinctive culture

And develop perfect civilisation.

In peace and calmness, spiritual evolution is

Also facilitated.

Follow not the mundane vanity of earthly life.

Be humble, simple and contented.

Meditate earnestly.

Ever live in tune with the Divine.

This is the only way to peace and happiness.

HIDDEN RIVER OF BLISS

From heart to heart.

From mind to mind.

From soul to soul.

A hidden river of bliss runs.

The river of Chaitanya. Pure-consciousness.

Nirdosham Samam BrahmanFaultless.

seated equally in all.

It is a perennial river of joy.

It is an eternal river of peace.

Lord Jesus. Lord Buddha.

Lord Mahommed. Lord Zoroaster.

Mansoor and Shams Tabriez.

Tukaram. Mira and Madalasa

Took a deep plunge

In this mysterious, celestial river.

And attained Immortality and Perfection.

Come, now, friends! Tarry not.

be quick! Serve, love, sing, purify, meditate.

And swim in this transcendental river of joy

Which is very close to you.

HAVE INNER SPIRITUAL LIFE

Accumulation of wealth cannot give you

Peace of mind and contentment.

Wealth is an evil in the hands of passionate worldings.

It multiplies wants and desires.

Americans have become slaves of dollars and machines.

They are restless and discontented.

They are now worried whether they can retain

Their present standard of living.

They are terribly afraid of Communists.

Same is the case in other Western Countries.

Reduce your wants.

Cultivate contentment, dispassion, and discrimination.

Practise regularly meditation on the Innermost

Discipline the senses and the mind.

Religion, mental and physical renunciation,

A Disciplined, dispassionate, inner spiritual life,

Can answer the need of modern men,

Who are in search of moral and spiritual values,

Everlasting Peace and immortal Bliss.

WHO IS REALLY HAPPY

He who has studied scriptures and Puranas;

He who possesses immense wealth;

He who wields all sorts of Magisterial powers;

He who holds the highest status or position;

He who moves in cars and aeroplanes;

He who takes lunches in Taj Mahal Hotel;

He who is a Dictator or President of States

; He who is an Emperor, Premier or Governor General;

He who lives in bungalows in hillstations;

He who lives with young damsels;

He who has developed various powers or Siddhis;

He who is a M.A., Ph.D., or D. Litt.;

He is not happy.

He alone is Happy

Who has controlled his mind and the senses

Who is free from egoism, lust and pride;

Who has destroyed all cravings and desires;

Who is humble, simple, truthful and merciful;

Who is immersed in the bliss of Brahman.

LIVE IN PEACE

Peace is the very life-breath of man.

Even if you are the emperor of the whole world,

Of what use is your royal post if you do not have peace?

You can have permanent peace,

If only you turn your mind from the

Objective universe and live in the Divine within.

Fate is a non-entity.

Fate is nothing but the inevitable consequences of

Your own actions done in your previous births.

Your actions determine your destiny.

Therefore, you can easily conquer your so-called fate

By right exertion, Purushartha.

Mould your destiny by noble actions.

Be kind.

Have compassion for the distressed.

Live in peace and harmony with your fellow men.

You will attain the bliss of Immortality.

May you attain that state of

Peacefulness, where having reached, None returns again.

REMEMBER GOD CEASELESSLY

Remember God continuously.

Glorify Him always.

Sing the Lord's praise always.

He will shower His blessings on you.

He will lead you from darkness to Light.

Remembrance is greater than prayer.

He is the Gracious one, the Merciful,

He is your real king and Guardian.

He is your Creator and Saviour.

Be regular and sincere in your prayers.

Be wholly devoted to the Lord.

Study Gita, Ramayana with Bhav and devotion.

Take refuge in God, His Name and Grace.

Strive earnestly in the path of Truth.

Surrender body, mind and money to the Lord.

You will soon enter the Kingdom of eternal bliss.

RECIPE FOR PEACE-I

Take a cup of love

And take a cup of kindness.

Then mix them together

In a small bowl of affection.

Never fail to add a tablespoon each

Of mercy and sincerity.

Now add a pinch of forgiveness,

And serve this drink often and often.

RECIPE FOR PEACE-II

Be contented always in any condition or circumstances

Or environment.

Erase the impressions of sensual experience quickly,

Through Viveka, Vichara, meditation, Mithya-Drishti and Dosha-Drishti.

Do not allow the mind to dwell or brood on the objects.

Give up planning and scheming;

But you can cultivate foresight or farsightedness.

Do not argue or have heated debates,

Just for bringing the man to accept your opinion;

But you can always have profitable religious dicussions.

Cultivate serenity or calmness of mind.

Be regular in your Japa, Kirtan, study and meditation.

Give up reading newspapers and novels.

Be simple in your food and dress and everything.

Be in the company of sages and saints.

Ignore insults, bad treatment, harsh words.

Talk a little, mix a little, eat a little.

Meditate on peace and benefits of peace.

WAY TO BLISS

O Mind!

I shall show you the way

To eternal Bliss. March on the way boldly

And go direct to the abode.

Do not think of objects any more.

Do not keep company with the senses.

Free yourself from Rajas and Tamas.

Kill Vasanas and cravings.

Give up ‘mine-ness’ and ‘I-ness’

Let thy conduct be pure.

Let thy behaviour be noble.

Let thy Nishtha be steady.

Be firm in your resolves.

Cultivate virtuous qualities.

Stick to daily spiritual routine.

Keep daily spiritual diary.

Follow the “Twenty Instructions’.

Write Mantra for two hours daily.

Be truthful and non-violent.

Do 200 Malas of Japa.

Do Kirtan daily for one hour.

Study Gita and Bhagavata,

Upanishads and Yoga Vasishta.

Fast on Ekadasi.

Take simple, sattwic diet.

Be moderate in everything.

Have Saguna realisation first.

This will enable you

To equip yourself with the “four means”,

And to attain Nirguna realisation.

Bhakti alone will give you Jnana.

O mind! Just hear
The glory of divine life.
You will love it immensely,
You will rejoice and dance.
The glory of divine life,
Is the glory of thy father,
Thy creator, the master,

The source and support.
You will be ever peaceful.
You will be always blissful.
You will be one with the Lord.
No cares, worries and anxieties
Will affect you.
You will not be touched
By hunger and thirst.

You will be free from fear, Fatigue and disease.
No enemies will attack you.
Atomic bomb cannot touch you.
Heat will not torment you.
Cold will not benumb you.

You will sleep soundly.
You will enjoy sleepless sleep.
You will experience Samadhi.
No bugs, no scorpions, no snakes,

No mosquitoes are there.

You will drink the nectar Of Immortality.

No floods, no earthquake,

No epidemics are there.

There is no communal strife there.

There is no hooliganism.

There is no riot or strike there.

Rivers of honey flow there.

You will enjoy the celestial manna,

And all divine Aiswarya.

You will feel oneness.

With the Supreme Lord.

You will never be reborn,

In the terrestrial plane,

You will become Immortal.

HOW TO GET ETERNAL BLISS?

An aspirant went to a saint

And said, “O Saint, show me the way to eternal Bliss.”

The saint replied,

“Find out a man who is free from pain,

And who always is in a blissful state.

Get a pillow from him and sleep for a night,

You will enjoy Eternal Bliss.

” The aspirant went to a rich man

And said to him,

“Are you ever blissful?”

The rich man replied, “I have got wealth

But I am not peaceful, as I have no son.

" He went to a big doctor and put the same question.

He replied, "I have got everything,

But I have a quarrelsome wife,

And so I am not peaceful.

" He went to a big merchant.

He said, "Everything is all right,

But my son is a vagabond,

This worries me much.

" He found out a saint on a river bank

And put the same question.

The saint replied, "I am ever blissful

I have no experience of any sort of pain.

The aspirant said, "O saint!

Give me a pillow For my use for a night.

" The saint replied, "I have no pillow,

My hand is a pillow.

If I have pillow I need soap,

I need a room, etc."

The aspirant drew inspiration from the saint,

He developed burning dispassion.

He meditated intensely on the Supreme Self,

And attained Self-realisation.

FIND THE ULTIMATE PEACE

The Atman is one, absolute, indivisible.

It is pure Consciousness.

It shines in its captivating splendour,

In the secret chamber of the heart,

In the Infinite universe within the heart,

In the cave of the Vijnanamaya Kosha.

By the light of this Atma this world is revealed.

Purify the mind and meditate on this Atma.

Know that you are the Atman,

Ever blissful, one without a second

And find the ultimate peace.

Remain absorbed in the joy which is silence.

HAPPINESS IS ONLY IN ATMA

There is no pleasure in the sense objects.

If there is pleasure it will be the same

In all persons and at all times.

Milk gives pleasure to one and pain to others.

It causes retching during fever.

Sensual pleasure is transitory.

There is no pleasure in the mind also.

There is no mind in deep sleep;

And yet one feels happiness.

Real, eternal bliss can only be had

In one's own Atma, an embodiment of bliss.

DESIRE BRINGS PAIN

Uncertainty of success is the first cause of pain.

Failure increases the pain.

If your plans are obstructed

There is cause for irritation.

If others stand in your way of realising your desires,

They become your enemies.

If you are not powerful enough to revenge on them,

You get dejection.

Therefore, become desireless

And realise the Immortal Bliss of Atma.

SENSUAL PLEASURE AND SPIRITUAL ECSTASY

Sensual pleasure comes from the contact

Of the senses with the objects.

It is inspired by emotion and gross imagination.

But spiritual ecstasy is an inner delight of the soul.

It is the subtle experience of the cosmic Consciousness.

It does not need the aid of the senses,

Or the objects, or the intellect.

It is an intuitional perception.

It is an unalloyed, ever-lasting happiness.

It is independent and self-existent.

Fulfilment or attachment

Does not diminish this spiritual ecstasy.

But the effect of sensual pleasure

Is at once on the wane,

Soon after the desired object is attained.

Sensual pleasure fluctuates from time to time,

And brings about a sense of disgust

When it is easy of attainment,

And when it is sought through unrestrained repetition.

There are deception, fraud, anxiety and pain

In sensual pleasure,

Which binds the mortals to the wheel of Samsara.

But the experience of spiritual ecstasy

Opens the portals of perpetual happiness,

Which knows no disgust, no anxiety and no bondage.

Cling not to the mundane objects;

Cherish not that which limits the freedom of the Spirit.

Practise Sadhana; know the Real; and free thyself for ever.

PATH TO PEACE

Be non-violent

Be unselfish

Be truthful Be virtuous

Be pious

Be religious

Be pure.

This is the path to peace.

ENEMIES OF ETERNAL PEACE

Sensual enjoyment

Too much talking

Love for the world

Laughing and guffaw

Attachment to wife, children and property

Attachment to body

Lust, greed, hatred, egoism, etc.,

Are enemies of eternal peace.

MONEY AND PEACE

Money cannot give you peace

You can purchase many things,

But you cannot purchase peace

You can buy soft beds,

But you cannot buy sleep

You can buy good foods,

But you cannot buy good appetite

You can buy good tonics,

You cannot buy good health

You can buy good books,

But you cannot buy wisdom.

THE TRIPLE GEM

Be detached

Be desireless

Be in the company of the wise

You will have spiritual strength

You will enjoy perennial peace

You will be free from pain and sorrow

You will attain immortality

You will realise undying bliss.

WAY TO BEATITUDE

You cannot attain final beatitude

By mastering a million scriptures

By practising rigorous austerities

Brahman can only be realised

When all Vasanas and Trishnas perish

When world ceases and thought dies

When the veil of ignorance is rent asunder

When the mind is absorbed in its source

When the senses are curbed in toto

When the Brahmakara Vritti rises

Through constant Nidhidhyasan

And through the Grace of the Guru.

BE BALANCED

If a man abuses you

Enquire: Reflect: What is this abuse?

Can this abuse hurt the Soul?

The Soul of the abuser and the abused is the same.

Abuse is mere vibration in the air.

It is mere sound.

The abuser simply wastes his tongue.

He is ignorant and weak.

I simply pity him.

I am above abuse and praise.

Thus attain serenity and Samata.

This is Vedanta in daily Life.

WAR AND PEACE

People are terribly afraid of war

The very mention of its name gives a shock

Countless lives and property are destroyed

There is anxiety and uncertainty every moment

But the warriors march boldly

Businessmen make the best use of it

To accumulate enormous wealth

Through inflation and blackmarketing

An American journal compares

Thus war and peace

During the last fifty two years a million Americans,

Have been killed through road accidents

Involving motor accidents

Americans deaths in war totalled

One million during 176 years

Mysterious are the ways of the Lord

Creation, preservation and destruction

Are all the reservation of the Lord

War or Peace, His work goes on

Uninterruptedly. Glory to the Lord!

May He guide and bless us all to realise Him.

APPENDIX

WAY TO PEACE ACCORDING TO GITA

Ragadweshaviyuktaistu vishayanindriyaischaran Atmavasyairvidheyatma prasadamadhigachchati

(II-64)

The Self-controlled man

moving among objects with senses under restraint and free from attraction and repulsion attains to peace.

Apooryamanamachalapratishtam Samudramapah pravisanti yadvat Tadvatkama yam pravisanti sarve Sa santimapnoti na kamakami

(II-70)

He attains Peace into whom all desires enter as waters enter the ocean

which filled from all sides

remains unmoved; but not the desirer of desires.

Vihaya kaman yah sarvan pumans charati nisprihah Nirmamo nirahamkarah sa santimadhigachchati

(II-71)

The man attains peace who abandoning all desires

moves about without longing

without the sense of mine and without egoism.

Sraddhavan labhate jnanamtatparah samyatendriyah Jnanam labdhva param santimachirenaadhigachchati.

(IV-39)

The man who is full of faith

who is devoted to it

and who has subdued the senses obtains Knowledge; and having obtained Knowledge

he goes at once to the Supreme Peace.

Yuktah karmaphalam tyaktva santimapnoti naishtikeem Ayuktah kamakarena phale sakto nibadhyate

(V-12)

The united one (the well poised or the harmonised) having abandoned the fruit of action attains to the eternal peace: the non-united (the unsteady or the unbalanced) impelled by desire

attached to the fruit

is bound.

Bahyasparseshvasaktatma vindatyatmani yatsukham Sa brahmayogayuktatma sukhamakshayamasnute

(V-21)

With the self unattached to external contacts he finds happiness in the Self; with the self engaged in the meditation of Brahman he attains the endless happiness.

Saknotihaiva yah sodhum prakshareeravimokshanaat Kamakrodhodbhavam vegam sa yuktah sa sukhee narah

*(*V-23)

He who is able

while still here (in this world) to withstand

before the liberation from the body

the impulse born out of desire and anger

he is a Yogin

he is a happy man.

Bhoktaram yajnatapasam sarvalokamaheshwaram Suhridam sarvabhootanam jnatwa mam santimrichchati.

(V-29)

Knowing Me as Enjoyer of sacrifices and austerities

the Great Lord of all worlds

the friend of all beings-he attains Peace.

Yunjannevam sadatmanam yogi niyatamanasah Santim nirvanaparamam matsamsthamadhigachchati

(VI-15)

Thus always keeping the mind balanced

the Yogi

with the mind controlled

attains to the Peace abiding in Me

which culminates in Nirvana (Moksha),

Yuktaharaviharasya yuktacheshtasya karmasu Yuktaswapnavabodhasya yogo bhavati dukhaha.

(VI-17)

Yoga becomes the destroyer of pain for him who is moderate in eating and recreation such as walking

etc.

who is moderate in exertion in actions

who is moderate in sleep and wakefulness.

Yatroparamate chittam niruddham yogasevaya Yatra chaivatmanatmanam pasyannatmani tushyati.

(VI-20)

When the mind

restrained by the practice of Yoga

attaining quietude

seeing the Self by the self

he is satisfied in his own Self.

Prasantamanasam hyenam yoginam sukhamuttamam Upaiti santarajasam brahmabhootamakalmasham.

(VI-27)

Supreme Bliss verily comes to this Yogi whose mind is quite peaceful

whose passion is quieted

who has become Brahman

who is free from sin.

Yunjannevam sadaatmanam yogi vigatakalmashah Sukhena brahmasamsparshamatyantam sukhamashnute.

(VI-28)

The Yogi

always engaging the mind thus (in the practice of Yoga)

freed from sins

easily enjoys the Infinite Bliss of contact with Brahman (the Eternal).

Kshipram bhavati dharmatma saswachchantimnigachchati Kaunteya pratijaneehi na me bhaktah pranasyati.

(IX-31)

Soon he becomes righteous and attains eternal peace

O Kaunteya

know thou for certain that My devotee is never destroyed.

Sreyohi jnanamabhyasat jnanaddhyanam visishyate Dhyanatkarmaphalatyagah tyagat santiranantaram

(XII-12)

Better indeed is knowledge than practice; than knowledge meditation is better; than meditation renunciation of the fruits of actions; peace immediately follows renunciation.

Ayuh satwabalarogyasukhapreetivivardhanah Rasyah snigdhah sthira hridya aharah satwikapriyah

(XVII-8)

The foods which increase life

purity

strength

health

joy and cheerfulness (good appetite)

which are savoury and oleaginous

substantial and agreeable are dear to the Sattvic (pure).

Brahmabhootah prasannatma na sochati na kamkshati Samah sarveshu bhooteshu madbhaktim labhate param (XVIII-54)

Becoming Brahman

serene in the Self he neither grieves nor desires; the same to all beings

he obtains supreme devotion to Me.

Tameva saranam gachcha sarvabhavena bharata Tatprasadatparam santim sthanam prapsyasi saswatam

(XVIII-62)

Fly unto Him for refuge with all thy being

O Bharata; by His grace thou shalt obtain supreme peace (und) the eternal abode.

Yatra yogeshwarah krishno yatra partho dhanurdharah Tatra sreervijayo bhootirdhruva neetirmatir mama.

(XVIII-78)

Wherever is Krishna

the Lord of Yoga

wherever is Partha

the archer

there are prosperity

victory

happiness and firm policy; such is my conviction.

CAUSE OF PAIN ACCORDING TO GITA

Nasti buddhirayuktasya na chaayuktasya bhavana Na chaabhavayatah santirasantasya kutah sukham

(II-66)

There is no knowledge (of the Self) to the unsteady

and to the unsteady no meditation and to the unmeditative no peace

to the peaceless

how can there be happiness?

Ajnaschaasraddhadhanascha samsayatma vinasyati Naayam lokosti na paro na sukham samsayatmanah.

(IV-40)

The ignorant

the faithless

the doubting self goes to destruction; there is neither this world

nor the other

nor happiness for the doubting.

Ye hi samsparsaja bhoga dukhayonaya eva te Adyantavantah kaunteya na teshu ramate budhah.

(V-22)

The enjoyments that are born of contacts are only generators of pain

for they have a beginning and an end

O son of Kunti (O Kaunteya)

the wise do not rejoice in them.

Trividham naraksyedam dwaram nasanamatmanah Kamah krodhastatha lobhastasmadetattrayam tyajet.

(XVI-21)

Triple is the gate of this hell

destructive of the Self-lust

anger and greed; therefore

one should abandon these three.

Yah sastravidhimutsrijya vartate kamakaratah Na sa siddhimavapnoti na sukham na param gatim.

(XVI-23)

He who having cast aside the ordinances of the scriptures

acts under the impulse of desire

attains not perfection

nor happiness

nor the Supreme Goal.

Katvamla-lavanatyushna-teekshnarooksha-vidahinah Aharah rajasasyeshta dukhasokamayapradah

(XVII-9)

The foods that are bitter

sour

saline

excessively hot

pungent

dry and burning are liked by the Rajasic and are productive of pain

grief and disease.

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Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed

Malaya claimed him

He had earlier been editing a health journal and wrote extensively on health problems

He discovered that people needed right knowledge right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

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